THE WISE-MANS FORECAST AGAINST THE *EVILL TIME.*

BY

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TO THE RIGHT VVORSHIPFVLL,

Sir *Francis Barrington*, Knight, Baronet; Sr *Thomas Eliot*; Sr *Nathaniell Barnardiſton*; Mr *Roger Thornton*, Eſquire:

the *Author* wiſheth all bleſſings in this world, all bliſſe in the other, *according to Gods good will, and pleaſure.*

FAll the things, which the Lord hath made in this *Great World*, MAN (Right VVorſhipfull) is the moſt *noble: for whoſe ſake* other creatures were [b] *created*; *to whoſe feete* the things below are

[a] *Creator omnium Deus, inter cætera, & ſuper cætera quæ creauit, RATIONALEM dignatus eſt illuſtrare naturam.* Hug. Vict. *de An. l.2.c.31. Tom.2.109.* [b] *Propter quem, (viz. hominem) mundum ipſum, & vniuerſa, quæcunq; ſunt, Deus fecit.* Lactan. *de Diuin. rum. l.7.c.4 p.214.*

[c] *ſubiected.* Of *all* the *eſſentials*, which *MAN* (the *little world*) doth conſiſt of, the SOVLE is the moſt *excellent*[d]: it is [e] *infuſed by God*, [f] which notes out the *dignitie* of it: it [g] *hath command of the bodie*, which notes out the *authoritie* of it: it is a *worke* (as [h] One calles it) both *Great*, *Divine*, and *Admirable*. Of all the *powers* in the *ſoule*, none is comparable to the REASON. Of all the *branches* in the *reaſonable* part, none is equall to the MINDE, none excels the [i] *Vnderſtanding*. Of all the *vertues* in the *minde*, WISEDOME giues the *greateſt light*, *Wiſedome* ſwaies with *chiefeſt might*. Oh the breadth that *Wiſedome* ſpanneth; Oh the length that *Wiſedome* reacheth; Oh the height that *Wiſedome* climeth; Oh the depth that *Wiſedome* gageth, when once it comes into a Soule, cleered by Gods ſpirit, in ſome good meaſure, from thoſe duskiſh cloudes of *Ignorance*, and *Error*, with which *before* it

[c] Pſal. 8. 6. *Rurſum cæteras res animantes, hominis cauſâ eſſe factas, ex eo clarum eſt quòd homini ſeruiunt.* Lactan. de Diu. Præm. l. 7. c. 14.

[d] *Habet anima quandam propriam naturam, omnibus his, mundanæ molis elementis excellentiorem.* Hug. Vict. de Anim. l. 2. c. 12.

[e] Gen. 2. 7.

[f] *Inſufflauit enim, dictum eſt ad exprimendam operis dignitatẽ, vt agnoſceretur aliquod eximium, quod eius ore prolatum eſt.* Caſſiod. de Anim. pag. 313.

[g] *Animus eſt ſubſtantia quædam rationis particeps, regendo corpori accommodata.* Hugo. Vict. de Anim. l. 1. c. 1. Tom. 2. fol. 95.

[h] Μέγα τοίνυν, καὶ θεῖον ἔργον, καὶ θαυμαστὸν ὄντως ἐστιν ἡ ψυχή. Macar. Hom. 46. p. 507.

[i] Μὴ ἁπλῶς τὴν νοερὰν τῆς ψυχῆς οὐσίαν προσοχῆς ἀγαπητέ. *id eſt. Ne leuiter INTELLECTIVAM animæ ſubſtantiam perpendas, dilecte.* Id. Hom. 26. p. 326.

was obſcured [k]. Without *this*, how can men diſcerne of things that differ [l]? How can they ſee what is *good*, and what is *euill*, and ſo exerciſe the power of their *reaſon* in *enſuing* the *one*, in *eſchewing* the *other* [m]? When dangers are *imminent*, and comm[1]ng *againſt* vs, *Wiſedome foreſees* them, *forecaſteth* againſt them: When troubles are *incumbent*, and lying vpon vs, it doth either *remoue* them, or [n] *preſerue* vs *in* them. In a word, What *walls* are to *Cities*, what *skinnes* are to *beaſtes*, *ſcales* to *fiſhes*, *feathers* to *birds*, and *ſhells* to ſome creeping, and baſer creatures; the *ſame* is *Wiſedome* to (° *that naked-borne creature*) MAN, euen a *couering*, a [p] *defence*: yea, *Wiſedome* (ſaith *Salomon*) *ſtrengtheneth the wiſe, more then ten mightie men which are in the Citie* [q]. This *excellencie*, this *efficacie* of *Wiſedome*, I vndertake to lay open (ſo farre as the Text giues leaue, and the times require) in the *enſuing Diſcourſe*. In the *which* (as the Searcher of all hearts knowes) next to his owne glory, I ſeeke the good of two ſorts; of *prudent Chriſtians*, of *improuident perſons*. The *one* I would

[k] Θεὸς ἡσυ
ἀῤῥητα μυσ
ρια ψυχῆς,
περιαιρεῖ κ
ρίος τὸ ἐπ
κείμενον σκ
τος καὶ ἀπο
καλύπτει ἀυ
τῶ, καὶ ἀ
ποκαλύπτει
ἀυτῃ. πῶς
πλατυνει κ
τείνει τὰ φρε
νήματα τῶ
υοὸς ἀυτῆς,
εἰς τὰ πλάτη
καὶ μάχη, κ
βάδη, κἰ ὕψη
Id. Hom. 46

[l] Phil. 1. 10

[m] *Idcirco da
ta eſt homini
ſapientia, vt
cognità bono-
rum malorũ-
q; naturâ, &
in appetendis
bonis, & ma-
lis declinan-
dis, vim ſuæ
rationis ex
erceat. Lact.
de Diu. Præ*

l. 7. c. 4. [n] *Inter omnes rerum perturbatiſſimarũ, intemperies, nos certos, tectoſq; conſeruat. Serran. in Eccleſ. c. 7. p. 388.* ° *Nam cæteris animalibus quia ſapientia non data eſt; & munita indumentis naturalibus & armata ſunt: homini autem pro his omnibus, quod erat præcipuum, rationem ſolam dedit; Itaq; nudum formauit, & infirmum, vt eum ſapientiâ, & munitet, & tegeret. Lactan. de Diu. Præm. l. 7. c. 4.* [p] Eccleſ. 7. 12. [q] *Ib.* v. 19.

not

not haue *deſpayre, although* the times frowne: the *other*, I would not haue *ſecure, becauſe* the times frowne. The one *hauing* wiſedome, doe I adviſe to *vſe* it; that they may *foreſee the plague, and hide themſelues*: The other *wanting* wiſedome, doe I perſwade to *ſeeke* it; leaſt like *fooles they paſſe on, and be puniſhed*. Now, if *either* of theſe perſons (through Gods bleſſing) reape that good, which I entend, by theſe endeuours; I doe not doubt, but (beſides their *prayſes* in the firſt place returned to *God* for that bleſſing) they will ſend vp ſome *prayers* for *Your VVorſhips* well-fare, for ſuffering your *Names* to ſtand in the *forefront* of this *Treatiſe*, as a Countenance to the *Matter*; although *ſcarce knowne* to *one* of you, and *well-deſeruing* of *none* of you, be the *Author*. My boldneſſe is much, I freely confeſſe it; yea, *ouer*-much, I craue pardon for it. Although I haue ioyned ſo *many of you* together (becauſe I hope you are vnited in the ſame bond of Religion) when *each* of your *Names*, is worthy to countenance ſome *greater*, ſome *better* Worke, then *this* is, or *any* elſe, that *my* ſlender abilitie can afford; yet I beſeech you, let the intimation o[illegible] *deſires*,

to

to be *thankefull* to *moſt* of you, as I haue great reaſon, to *oblige my ſelfe* to *all* of you, for *this* your *Protection*, plead excuſe for my boldnes.

ʳ Now the very God of peace ſanctifie you throughout, and preſerue your whole ſpirits, ſoule, and bodie, blameleſſe, vnto the comming of our Lord Ieſus Chriſt. A Petitioner for *which*, to the throne of grace, is *he*, who is ʳ 1 Theſ. 5. 23.

At your Worſhips *ſeruice*
in the LORD;

THOMAS BARNES.

THE VVISE-MANS FORECAST AGAINST THE EVILL TIME.

Proverbs 22. 3.

The prudent man foreseeth the euill, and hideth himselfe: but the simple passe on, and are punished.

For me to beginne with a large Discourse of this whole Booke by way of Preface, would be both tedious, and incommodious; neither pleasing, nor profitable; especially too, sith they, who are acquainted with the *Scriptures*, or haue some little insight thereinto, cannot be ignorant that this Booke hath *God* for the *Author*, *Salomon* for the *Writer*, *Proverbs*, or *Divine Parables*, for the *Matter* of the same.

This Chapter (as [a] *One* obserueth) consisting of 29. verses, hath thirtie seuerall, and sundry *Subiects* handled in it: Euery *Subiect* hath a proper *Proverbe*, most of which *Proverbes* are so handled, that very seldome doth one depend vpon another.

[a] *Piscator. Tituli rerum quæ hoc capite proponuntur sunt isti, Fama, favor, &c.*

The partes of the Text.

This Text conteineth a two-fold *Subiect*, and ſuteably conſisteth, of two *Proverbes*. [b] Here we haue, firſt, a *Provident* man, and a *Proverb* concerning him; [*The prudent man foreſeeth the euill, and hideth himſelfe*]: Here we haue ſecondly, an *Improvident* man, and a *Proverb* concerning him [*But the ſimple paſſe on, and are puniſhed*].

[b] *Agit hoc de prudentibus & prouidis, de ſimplicibus vero ſũ, & improvidis.* Peltanus in Pro. pag. 325.

The Branches of the 1. part.

Touching the *Provident man*, in the firſt *Proverb*, we may note two things, 1. *His Title.* 2. *His Taske.* Or if you will, *His Stile.* *His Practiſe.*

His *Title*, or *Stile*, [*A prudent man*]. His *Taske*, or *Practiſe* [*foreſeeth the euill, and hideth himſelfe*].

1. Branch. Interpretation.

I beginne with his *Title* [*A prudent man*]: or as ſome *Bibles* render [*The Wiſe-man*]: All's one in effect.

עָרוּם *

The word in the Originall is a *Craftie*, or *Subtile* man *, comming of a ¶ word which ſignifies to *be ſubtile*, or to *deale craftily*. It is a [c] *Metaphor* borrowed from naked perſons, who turne themſelues euery way, ſometimes to *this* ſide, ſometimes to *that*. Mee thinkes the *Seuentie Interpreters* haue rendered it well; [d] *A man medling in euery buſines*, (that is to ſay) *A man working towardes any thing, any change, any ſtate, any calamitie*, [e] &c. As if the wiſe man here ſhould intend ſuch a man *as hath his wittes about him*, or a perſon ſo *politique, as that he knowes what to doe, and where to winde himſelfe whatſoeuer betideth.*

¶ *Gnarum, Aſtutum, vel callidum eſſe: Aſtutè, vel callidè agere.*

[c] *Metaphora a nudis tractis, qui ſe huc, illuc verſant.* Cartw. ad loc.

[d] Πανοῦργος.

[e] Παρὰ τὸ εἰς πᾶν ἐνεργεῖν. Sylburg. Etym. Mega. Col. 651.

* *Doubt.*

¶ *Solution.*

* *Beda* and ſuch as follow him.

*Now whether this *prudent*, or *politique* man here be taken in a *good* ſenſe, or a *bad*, there is ſome doubt, becauſe in the *Hebrew Bible* it is taken both waies. ¶ For the ſaluing whereof, howbeit, * *Some* doe take it in a *bad* ſenſe, and would vnderſtand one that is [f] *wickedly craftie*; or (as the Apoſtle ſpeaketh) *wiſe to doe euill* [g], ſubtile to fancy euery humour, a man for all companies, for all times, ſuch as were ſome of the [h] *Rulers* amongſt the *Iewes* in the time of *Chriſt*, who were too craftie to profeſſe themſelues the Diſciples of Chriſt; yet the very *circumſtances* doth ſhew, that [i] *Thoſe In-*

[f] *Pro verſuto & verſi-pelli*

[g] Rom. 16. 19.

[h] Whom *Hierom, Lyranus*, and others meane here.

[i] *Piſcat. Callidus. In bonam partem Ianſen. Sicut Callidus in hoc loco & alibi in hoc libro in bonam accipi debet partem. Vide. Lauat. ad loc.*

terpreters hit more right, who take it in a *good* ſenſe, for one that is *religiouſly prudent*, a *godly* Wiſe-man, *politique* according to *pietie*. Whence obſerue thus much; *That* * *a good man is a wiſe man. A Chriſtian is craftie.* Not craftie as [a] *Bruites* be; as the *Serpent* was, who beguiled *Eue*; not craftie as *Cheaters* be, to circumvent their brethren to their hurt, either in gaming, trading, buying, ſelling, or the like; for *theſe* are *miſchieuouſly* craftie; nor craftie as *hypocrites* bee to beguile men with a ſhew of Religion, and indeed before God to be *irreligious*; for this is *damnable* craftines; But *innocently* craftie, craftie in the *beſt* ſence, *holily* prudent, and wiſe. Hence it is that in Scripture wee ſhall finde a Chriſtian often adorned with the ſtile of a *Wiſe-man*; eſpecially in this Booke of the *Proverbes* [k]. To this purpoſe is that which *Moſes* recordeth of *Ioſeph*, *Gen.* 41. In the 18. verſe of that Chapter, he is called a *man in whom the ſpirit of God is*; and in the 19. verſe, it followeth; *There is none ſo diſcreet, and wiſe as thou art. Who is a wiſe man?* (ſaith *Iames*) *let him ſhew out of a good converſation his workes with meekenes of wiſedome* [l]: as if he ſhould haue ſayd; *That man is a wiſe man, who doth wiſely bring forth the fruits of Religion*; And no maruaile, for why:

Doct. 1.

* *Iuſtus nempe eſt ſapiens.* Ber. in Cant. Ser. 63 fol. 184 H.

[a] *Calliditas autẽ & aſtutia, in mutis quoque animalibus ſunt, vel cum inſidiantur aliis, & dolo capiunt vt deuorent, vel cum inſidias aliorum vario genere deludunt.* Lactant. de Iuſtit. l. 5. c. 18. circ. finem.

[k] Pro. 10. 8. 14. Ch. 17. 2. Ch. 25. 5.

[l] Iam. 3. 13.

Reaſons.

First, *Such an one* is taught of God; But who, that is taught of God, is not wiſe?

1.

Secondly, Such an one is ingrafted into Chriſt, and ſo *Chriſt* is *made wiſedome vnto him* [m].

2.

[m] 1 Cor. 1. 30.

Thirdly, the *holy Ghoſt* (whoſe office is to enlighten, to direct, and to endue with wiſedome) dwelleth in his heart; it muſt therefore needs follow vpon theſe groundes, that a pious man is a prudent man.

3.

This poynt in the firſt *Vſe* doth meet full in the face with that horriole, and damnable ſinne of caſting the aſperſions of *folly* in the face of *Religion*, and the profeſſors of the ſame. A ſinne too common amongſt the ſonnes of men *. In the *Court* he is accounted a foole that will not ſwill, ſweare, and goe to a Play. In the *Countrey* he is reputed a foole that will not take libertie to rob God of his Sabboths for his baſe

Vſe 1.

* *Semper enim contra virtutẽ inſanit malitia.* Chryſ. in Gen. c. 6. Hom. 22.

pleaſures and profits. In the *Citie* he is eſteemed a foole that ſtaynes at a lie, at an oath, at a falſe gloſſe to make his deceitfull wares goe off hand, to beguile buyers withall, and that makes any ſcruple of Vſury. *Papiſts* deeme the children of God, *Heretical fooles*; *Profane ones*, iudge them *Hypocriticall fooles*: Ciuill ones, preciſe, and ſingular *fooles*. Ah (my *brethren*) what miſerable times doe wee liue in? What vncharitable opinions? cankred affections, doth our age afford? that cannot beteame *Religion* it ſelfe the *name* of *wiſedome*; nor ſuch as fauour, and ſauour of *Religion*, the *title* of *Wiſe men*[n]? I would faine know where heauenly *Prudence* is to be found on earth, if not in the[n] *Church*. It is the proper portion, and peculiar poſſeſſion of the godly. How can a man be iuſt, and religious, if he be not truely wiſe[o]? *Who* haue a better inſight into their eſtate of *miſery*, into the meanes of their *recouery*, then the people of God haue? *Who* haue *their wittes better exerciſed*[p], *to diſcerne of things that differ*[q] then they? *Who* more cunning then they in making the beſt choices, and matches, in refuſing the euill, and chuſing the good, euen (with *Dauid*) *ſelecting the way of truth*[r]? *Who* haue a better forecaſt, for vnmatchable honours, for durable treaſures, and vnſpeakeable pleaſures then they? And are *ſuch ones* fooles? Where are mens eyes? What are mens iudgements? Were they not fooles *themſelues*, had not malice againſt God, and enmitie to the truth, blinded, beſotted them; they could not chuſe but needes confeſſe, that where *ſuch ſignes* of *wiſedome* be, there *wiſedome her ſelfe* hath her ſeate. Let therefore all vnrighteous, and irreligious ones (be they of the profaner, or ciuiller ſort) learne to repute the Children of God *wiſer* then they haue done, and ceaſe to *befoole* them, or elſe (I tell them) as the *Preaching of the Croſſe of Chriſt is to them that* PERISH *fooliſhnes*[s]; that is, as the *accounting of Gods ordinance of Preaching a fooliſh thing is a marke of periſhing*. So the *befooling of the members of Chriſt*, (who are in this Text ſtiled *prudent*,) is a fearefull token of damnation. For ſaith Chriſt himſelfe; *Whoſoeuer ſhall ſay to* HIS *brother* (that is) to his neighbour, much more to

[n] Prudentia non in foro, non in claustris, sed in Ecclesia posita est. Ambros. de Virgin. l. 3. tom. 1. p. 99.
[o] Quomodo est in vis vera iustitia in quibus non est vera pietas? Aug. Tom. 1. l. 4. contra Iulian. c. 3 pag. 70.
[p] Heb. 5. 14.
[q] Phil. 1.
[r] Pſ 119. 30.
[s] 1 Cor. 1 18.

Chriſt's

Christ's brother, * *THOV FOOLE, shall be in danger of hell fire* [t].

* Matth. 5. 22.

[t] Mat. 5. 22.

Secondly, Let the meditation of this poynt, keepe *you* that are the Children of God, from being discouraged at the *foo-ling* termes, wherewithall the Deuills *Mimickes*, and the worldes *mock-gods*, doe abuse you. It may be, both your persons and profession are brought forth in *Showes* and *Stage-playes* (where no Villany is wanting [u]) and there by Satans-*Apes*, and *Agents* exposed to derision; It may bee, you are not admired, nor applauded of the men of the world (* *for it is impossible you should*) but rather exploded and disgraced, as though you were the *veriest fooles* that liue, yet this need not much trouble you, much disquiet you; So long as the *Lord* accountes you *wise*; So long as *Hee*, (who knowes you, both what you are, and what you doe, who teacheth you from heauen, who hath made you partakers of the wisedome of Christ, who hath put his spirit (the spirit of wisedome) into your *inward parts*) so long as *HE* (I say) hath adorned you with *this Title of Douelike providence*, of *harmeles policie*; you for *your* partes are well enough: you haue honour enough, you haue renowne enough, whatsoeuer the world thinkes, or sayes of you. All their taunts with which they doe befoole you, cannot make a flaw in your Title, or be a blemish thereunto. Profit you they may by the vse you may make of them, hurt you they cannot [x]. [y] I know indeed, it is [z] no *easie* matter (especially to flesh and blood) to brooke, and set light by such taunts, such obloquies; * Yet grace and [a] vertue hath that power and strength, that it can beare, and breake through them all; and [b] a *couragious* heart, and *valorous* spirit, which lookes at *All-seeing God*, and expecteth *prayse* from him alone, can easily despise the speeches of euill men; not weighing ei-

Vse 2. Encouragement to the godly against reproch.

[u] *Nihil fere de vel criminum, vel flagitiorum est, quod in spectaculis non fit.* Sal. de Prou. l. 6.

* *Impossibile enim est, vt qui augusta, et arcta virtutis via amambulat, & mandata sequitur Christi, ab omnibus laudetur, et in admirat one size.* Chrys. in Gen. c. 6 Hom. 22.

[x] *Quid damni accore, hinc nascitur vno, quod ab hominibus irridetur, cùm is qui finxit corda hominum, et intuetur omnia & coronat?* Chrys. in Gen. Hom. 22.

Nihil autem prudentibus auferit, in deterius conserit mendax infamatio malivolorum. Maxent. Dialog. l. 1. c. 1. in Orthod. 684 [y] *Praeoccupatio.* [z] *Neque parvum est despicere irridentes, & opprobriantes, & salubris resistentes Christi sui.* * Anselm. *Tantum virtutis habet, vt cum impugnatur, hostibus fiat potentior.* Idem ibid. [a] *Animo fortis, & constantis est oculum suum intendere ad illam misericordem oculum, & ab consolatione humana expectare & haec despicere, nullique facere horum similem vel conscia, sed eandem vt umbrae, & fumus.* Chrysost. in Gen. Hom. 22.

ther their prayſes, or diſprayſes a ruſh, or an haire. Now *wee* for *our* parts, profeſſe our ſelues to *haue grace*, to *be vertuous*; oh be *wee* then ſo *couragious*, as (with *Noah*, [c] that iuſt *one*, who was not daunted at millions and myriads of reproches) to beate downe, and keepe vnder all ſuch taynting thoughts, and fearefull conceites, as this conſideration (*that the world reputes vs fooles*) may occaſion in vs. I am ſure, [d] miſerable would your caſe be, if for the ſhunning of this imputation, and for the gaining of mans applauſe, we ſhould neglect holines: Better it is a thouſand times, to be accounted by the world *fooles* for *Gods* cauſe, then to haue the *wiſedome* of the *world*, then to be reputed *wiſe in* the *world*, and in the meane time to be *fooles* in *Gods* account, for being enemies vnto him. I know this hath need of inforcing, becauſe there are [e] many (euen in the profeſſion of Chriſtianitie) whom a few ſuch bugge wordes doe ſcare too much. But I muſt make haſt to that which followeth.

[c] *At iuſtus ille (viz. Noa) non autem decem & viginti homines, ſed & omnium hominum naturam, & tot myriades deſpexit: verimileenim erat omnes eos videre deprehendere, obſannare & cachinnari, &c. Id. ibid.*

[d] *Dominus miſeros vocat eos, qui propter humanam laudem, virtutem negligunt. Id. ib.*

[e] *Multi non ſentes conuicia hominũ viginti vel decem, vel etiam paucorũ applantantur, & riuunt. Chry. in Gen c. 6. Hom. 22.*

* *Foreſeeth the euill, and hideth himſelfe.*

[cc] Here we haue the *Prudent mans taske* or *Practiſe*; in which conſider, *His* { *Previſion*, / *Proviſion*, } or { *His foreſight.* / *The fruit of his foreſight.* }

The former in theſe wordes [*foreſeeth the euill*]. The latter in theſe, [*And hideth himſelfe*].

* In the firſt of theſe, which muſt firſt be handled: two things offer themſelues to our view, { 1. *An act.* / 2. *The obiect of that act.* }

The *Act* [*Foreſeeth*]. The obiect, or what he foreſeeth; [*The euill*].

In the meaning I will ioyne *both* together. And albeit, (becauſe euery *Act* is terminated, and limited by its obiect) the obiect might (and not *inconueniently*) be firſt opened, yet in regard of the order which the ſpirit of God here obſerueth, I will explaine the wordes as they lye in the Text, the *Act* firſt, the *Obiect* laſt.

The 1 particular in the 1. Branch.

The ſecond branch of the firſt part.

That ſecond branch ſubdiuided into two particulars

[interpretatiõ.

Foreſeeth]. The word is in the Originall [*Seeth*] and ſo

it is

it is vsually translated in other Languages, saving that the *Septuagint* doe turne *Seeth* into * *Seeing*, and *Piscator* (among the *Latines*) *foreseeth* into § *foreseeing*; *Both* vsing a *participle* in stead of the *Verbe*.

* *Heb.*
§ *Prævidens.*

But may some demand, if in the Originall it be (*Seeth*) why is it in our *English Bibles* translated (*foreseeth*)? I answer, for * *explications sake*, to shew *what* a *kinde* of *seeing* the *Hebrew* intendeth in this Text. For, inasmuch as the word *See*, hath divers constructions in the Booke of God, as *viz.* signifying sometimes (properly) *to take a view of some outward obiect with the eye of the bodie* [f]; sometimes metaphorically to *vnderstand* [g], with diligence to *obserue*, and *marke* [h], *to receiue a thing from God by propheticall reuelation* [i], *to beleeue* [k], sometimes to *heare* [l], sometimes *to beware*, [m] *&c.* Why may it not as well signifie *to foresee*: especially too, sith there can be no *sure beleeuing*, that a thing *will* happen, no *prouident bewaring* of a thing that *may* happen without *foresight*, and no *foresight* without *seeing*, either with the *eye* of the *body*, or else with the *eye* of the *minde*. You haue the *Act* explained.

Doubt.

Answ.

* *Explicationis ergo.*
[f] Mat. 22. 11. *The King came in, to see the guests.*
[g] Ioh 9. 41. *Now you say we see.*
[h] Psal 46. 8. *Come & see the workes of God.*
[i] Isa. 2. 1. *The word which Isaiah saw.*
[k] Ioh. 6. 40. *This is the will of my Father, that euery one that sees the Sonne.*
[l] Apoc. 1. 12. *I turned to see the voice that spake.*
[m] Apoc. 22. 9. *See thou doe it not.*

Now to the *obiect* [*The euill*]. It is well knowne that there is a [n] two fold euill { *Of sinne.* / *Of punishment.*

If we should *here* vnderstand the *euill* of *sinne*, the meaning would be *this*, that *a wise Christian forseeth what may be to him an occasion of sinne, that he may shunne it.* But leauing this; by *euill* here is meant the *euill of punishment*: For *this* meaning both the *Septuagint* will beare [o], and *Interpreters* for the most part doe giue [p]. And this *euill of punishment*, some restrayne to *one* thing, some to *another*: As [q] *some* to *places of preferment*, either in the *Church*, or *Common-wealth*, as if *this* should be the meaning [r]; *A craftie Christian weigheth with himselfe how great danger, or perill, is in great honours, in high places of command, in wealthy Priest-hoodes, and the like.* Some [s] *other* re-

[n] Malum { *Delicti.* / *Supplicij.* *Tertul.*
[o] πονηρὸν τι.

μια & πονηρὸν. i. e. *Malum vlcus cens vel puniens* [p] As *Varablus, periculum. Piscator: Vidit ingruere res aduersus. Lavat Ragnah, a Ragnáh pascere, in malum sumitur, De pascere, arredere, frangere, affligere Dyonis Carthusianus Damnum* [q] *Peltan ad locum.* [r] *Prudentes expendentes quantum periculi positum sit in magnis honoribus, amplis magistratibus, Opulentis Sacerdotijs, &c.* [s] *Caietan ad loc.*

ferre

ferre it (in part) to *great* and *groſſe ſinnes*, as if the ſenſe ſhould be *this*; [t] *A prudent man foreſeeth what miſchiefe comes by drunkenneſſe, adulterie, contention, ambition*, and ſuch like ſins. But (becauſe of the Particle *The*, it being termed rather *THE euill*, then *euill*, or, *An euill*) I rather extend it to ſome *eminent danger that a people may be in*, to ſome *notable iudgement imminent*, or *hanging ouer a place*: and ſo deliuer the meaning in theſe termes:

[t] *Incommoda, ex ebrietate, adulterio, contentione, ambitione, longè proſpicientes.*

Paraphraſe. *A perſon that is pioully prudent ſeeth before hand, or foreſeeth eminent dangers, or calamities that may come vpon a place, vpon a people.*

The Doctrines which hence I collect, are theſe two.

1. *That it is poſſible for a people, where good men are, to be in great danger, eminent iudgements may hang ouer it.*

2. *That a wiſe Chriſtian may haue a ſight of that danger, a foreſight of thoſe iudgements.* I ſtraine not the Text for either of theſe poynts; therefore *heavens-hand* goe along with vs in handling the ſame.

The former I will be the briefer in, becauſe (howſoeuer it affordeth matter of vſe by *it ſelfe*) yet it is but an introduction into the latter; and the chiefeſt vſe which I ſhall put *this* branch of the Text vnto, doth after a ſort ariſe from both theſe Doctrines *now* propounded, as they are ioyntly conſidered.

Well, let vs beginne with the firſt, and handle it ſo farre forth as it is vſefull of *it ſelfe*.

*1. *Doct.* From the 1. particular in the 2. Branch of the 1. part. Euills may hang ouer places where *God* hath his Church. The Lordes wrath may breake out like fire, euen in the houſe of *IOSEPH*. Amos. 5. 6.

**It is poſſible for ſome eminent euill, or iudgement to hang ouer a place, to be comming vpon a people where God hath his Church, where wiſe Chriſtians are.*

If I ſhould diſtinguiſh the iudgements of God into three ſortes, *Eternall, Spirituall*, and *Temporall*; I could demonſtrate the truth of the poynt by each of them.

Firſt, that Eternall iudgements (which are the ſhutting out of heauen, and the thruſting into hell) may hang ouer ſuch a place (that is) ouer ſome in ſuch a place; the horrible, and great ſinnes that are *there* committed, doe manifeſtly declare.

Second-

Secondly, for Spirituall iudgements, as namely, 1. *A famine of the Word*, which is an heauie plague. 2. *Generall hardneſſe of heart.* 3. *Generall defection from Religion, or falling away from God*; which the Author to the *Hebrewes*, calls a * *departing from the LIVING God*[u], or *God of life*; A drawing *backe* * *to perdition*: that *ſuch* may hang ouer ſuch a place, I could make good from the examples of the *Iſraelites*; Amongſt *them* good men were, yet the iudgement of a ſpirituall famine and declining from God, which came to paſſe in *Ieroboams* time, did euen hang ouer the heads of the ten Tribes, in the latter end of *Salomons* reigne, when his wiues and Concubines drew him to Idolatry[cc]: as likewiſe by the example of the * *Ægyptians*, and others. But theſe Eternall, and Spirituall iudgements I paſſe ouer, and chuſe to inſiſt on the *Temporall*, as more ſpecially intended by the holy Ghoſt in this place.

* ἐν τῷ ἀπο-στῆναι ἀπὸ Θεοῦ ΖΩΝ-ΤΟΣ.

[u] Heb. 3. 12.

* εἰς ἀπώ-λειαν.

Heb. 10. 39.

[cc] 1 *Kin.* Compare 11. Ch. with the 12.

* In the booke of *Exodus*.

Now that ſome ſuch *temporall* iudgements may be comming againſt a people, whom Gods Children liue amongſt, it is very euident by many teſtimonies. What an euill hung ouer the *Men of the old world*, amongſt whom *Noah* liued*? ouer the *Sodomites*, amongſt whom *Lot* was[x]? ouer *Ægypt*, and the Countries round about, where *Ioſeph*, *Iacob*, and the *Patriarchs* liued[y]? What ſhall I ſpeake of the *famines*[z], *peſtilences*[a], *inuaſions by the enemies*[b], *captiuities*, and the like, ſo often mentioned in ſacred Writ, that were imminent ouer the *people of the Iewes*? For in that *ſuch* miſchiefes *fell vpon them*, of neceſſitie they did *hang ouer* them ere they came. All the threatnings of grieuous plagues againſt *that* people, whereſoeuer you meete with them in the writings of the Prophets (great or ſmall) you may well refer to this poynt, as vnanſwerable proofes of the ſame. There is neuer a Chapter in the *Lamentations* of *Ieremy*, but you ſhall meete with ſome ſuch ſentence as *this*; *IVDAH is gone into Captiuitie*[c]; *the wayes of SION doe mourne*; *all HER gates are deſolate*, *HER Prieſts ſigh*[d]; *How hath the Lord couered the daughter of SION with a Cloud in his anger, and caſt to the earth the beautie of ISRAEL*[e]. *The puniſhment of the iniquitie*

* Gen. 6.

[x] Ch. 19.

[y] Gen 41. 25. 26 &c.

[z] 2 King. 6. 25. Lam. 4. 9. 10.

[a] Num. 14. 12. 2 Sam. 24. 15. 2 Chron. 7. 13. Ier. 21. 6. Ezek. 14. 21.

[b] Iere. 32. 24. Ezek. 38. 22. Ezek. 11. 3. Ch. 39. 23. 2 Chro. 6. 36.

[c] Lam. 1. 3.

[d] Verſ. 4.

[e] Ch. 2. 2.

quitie of the daughter of MY PEOPLE, is greater then the punishment of the sinne of Sodom[f]: *The Mountaine of SION is desolate, the Foxes walke vpon it*[g]. Now in what place of the world were there *better people* then in *Iudah*, then in *Sion*? It was the *place where God himselfe did delight to dwell*[h]: yet misery *came vpon them*; and therefore it did *hang ouer them*.

[f] Lam. 4. 6.
[g] Lam. 5. 18.
[h] Psal. 9. 12. 68. 17. 132. 14.
[i] 1 Kin. 6. 13.

Reason.

Neither is this any groundles Doctrine: for why, God may be greatly provoked by such a people, and so may come to *loath* them, and *abhorre* them, as he was provoked by the *tongues*, and *doings* of the old *Israelites*[i]; and did *abhorre the excellencie of Iacob*[k]. But a people which provoke God to anger, and whom the Lord abhorreth, heauie plagues may hang ouer; *Ergo*, *&c.*

[i] Isa. 3. 8.
[k] Amos. 6. 8.

Vse.

How iustly doth this reproue a number of iesting, and careles people amongst vs, who, when they heare tell of the *euill day*, and that it is possible for *our* Land, for *our* Kingdome to be *punished*, to be *plagued* with some grieuous scourge, or other, by the *Almightie*, they flout in the sleeue as at some scurilous, and ridiculous tale; much like the *last-dayes Rebells*, that *Peter* speakes of; *Where is the promise of his comming*[l]; taking after the sonnes in Law of *Lot*, *vnto whom* (when he told them of the destruction of *Sodom*) *he seemed to mocke*[m]: as though *this* were a matter to be *iested* at, to be *laughed* at. I trow the Lord hath begunne with vs *alreadie*, if we *could*, yea, if we *would* see it. It is true (I confesse) *our* Land may be called the very *excellencie of Iacob*[n]: of *all* places in Christendome, *none* in priuiledges (*especially in that* **great priuiledge of true Religion*) haue gone *beyond* vs; in the abundance of *heauenly wisedome*, in the plentie of *holy wise Christians*, *most* Countries come *behinde* vs, yet the poynt in hand, intimateth that plagues may hang ouer places where *Religion*, and *religious ones* bee: Is it then a sufficient cause of *derision* to say, iudgements may be approching *OVR* kingdome? Foure yeeres agoe the Lord had a wise, and vnderstanding people in the *Palatinate*, yet the euill which hath since befallen it, was euen at *that* time imminent ouer it.

[l] 2 Pet. 3. 3.
[m] Gen. 19. 14.
[n] Amos. 6. 8.

* *Magna illa prærogatiua dominica religionis. Salu. de Pro. l. 8. p. 271.*

Well,

Well, *THERE iudgement is begunne*[o], where it will ſtay, God knoweth. Can *WEE* onely looke to eſcape Scot-free? Were the *naturall branches not ſpared*[p], and is it *impoſſible* for *VS*, a part of the *wilde Oliue* to be ſpoyled? Had not Gods mercie beene *Our Rampart*[q], wee had beene conſumed ere this time. Cannot God be poſſibly *prouoked* amongſt *Vs*? Is it not *poſſible* for him to *abhorre*, and loath *Vs*? I doubt not but (ere I haue done) I ſhall too manifeſtly declare, that it is paſt the *peraduenture*, or, *it may be*; and come to *thus*, that God *IS prouoked* amongſt vs, *IS* moſt ſtrongly incited to *deteſt* vs. Wherefore, ceaſe thy mocking, (whoſoeuer thou art) and this careleſſe putting away the *euill day* from before thine eyes, leaſt as *now* the Word of reproofe meetes with thee, ſo the day of vengeance ouer-takee thee like a ſnare, or a theefe in the night, ere thou art aware.

[o] 1 Pet. 4. 17.

[p] Rom. 11. 21.

[q] Mal. 3. 8.

* I come now to a ſecond Doctrine, which is that I would be at; *That when any grieuous calamitie is approaching, Gods Children haue ſome foreſight of it. Prudent Chriſtians foreſee the plague.* What *euerlaſting* miſeries may light vpon *themſelues* without preuention by repentance, they foreſee, when the Lord firſt opens their eyes to ſee what their eſtate by nature is. What likelihoodes of *ſpirituall* iudgements to fall vpon them, they ſuſpect, and feare ſometimes, their many complaints of the remainder of hardneſſe, vnbeliefe, coldnes of zeale, and loue, &c. in themſelues, doe declare. But to ratifie the Doctrine in *theſe* particulars, is not to our purpoſe. That they haue ſome foreknowledge of ſome *common euill* that may be comming againſt the places where they liue, it is very plaine.

* 2 *Doct.* From the 1. particular in the 2. Branch of the firſt part. *Goas* children haue a foreſight of miſery enſuing.

§ A caution. Leſt the enſuing proofes of this poynt ſhould ſeeme impertinent, I referre thee (Reader) to the Obiection in the 3. Vſe of this Doctrine, and to the anſwer of the ſame, Pag. 15.

§ *Noah* foreſaw the *drowning of the old world*[r]. *Abraham* and *Lot* foreſaw the *burning of Sodom*[s]. *Ioſeph* foreſaw the ſeauen yeeres famine that came vpon *Ægypt* in his time, and vpon the Countries round about it[t]. After *Ioſephs* time the ten great plagues (of turning the *waters* into *bloud*[u], of *frogges**, *lice*[x], *flies*[y], of the *murraine* vpon the bodies of *beaſts*[z], of *botches* and *blaines* vpon the bodies of *men*[a], of the *haile*[b], *locuſts*[c], *darkenes*[d], and *death of the firſt borne*[e]) which fell vpon

[r] Gen. 6. 13. Heb. 11. 7.

[s] Gen. 18. 20. Ch. 19. 13.

[t] Gen. 11. 30. 31.

[u] Exod. 7. 17.

* Ch. 8. 2.

[x] Ch. 8. 16.

[y] Verſ. 21.

[z] Chap. 9. 3.

[a] Verſ. 8.

[b] Verſ. 18.

[c] Ch. 10. 4.

[d] Verſ. 21.

[e] Ch. 11, 4.

vpon the ſame kingdome, were all foreſeene, & foreknowne by *Moſes*, and *Aaron*, *the ſeruants of the Lord*, as the Storie doth plentifully relate. I omit the foreſight of *particular* plagues vpon *particular* perſons, (as *Samuell's*, of the *renting* of *Saules* Kingdome out of *Saules* hand [f], and *Michaiah's*, of *Ahabs* periſhing at *Ramoth Gilead* [g]) ; had not moſt of the *Prophets* (*great* and *ſmall*) *viſions*, and *præuiſions* of the great miſeries, which both *in*, & *after* their times the people of the *Iewes* met withall. Chriſt had a knowledge *himſelfe*, and gaue his *Diſciples* a foreknowledge of the *deſtruction of Ieruſalem* [h]. *Agabus* foreſaw that *great* and *generall dearth throughout all the world, which came to paſſe in the daies of Claudius Ceſar* [i]. But how farre goe I? I ſtay my ſelfe, for feare of burthening your memories with multitude of authorities.

f 1 Sa. 13. 14. Ch. 15. 23.
g 1 Kin 22. 19. 25. 28. verſes.
h Mat. 24.
i Act. 11. 28.

Reaſons.

Will you haue the Reaſons of it?

1.

Firſt, Chriſtians are in fauour with God, therefore ſome way or other he giues them ſome foreſight of the plague. *Shall I* (ſaith the Lord) *hide from Abraham what I minde to doe* [k]? From *Abraham*? Whom I haue admitted into my fauour; with whom I *haue made* [l], and *will eſtabliſh* [m] *my couenant*! It is ſayd of *Noah*, *firſt* that he *found grace in the eyes of the Lord* [n], and *then* the Lord gaue him forewarning of the *Floud* [o].

k Gen. 18. 17.
l Gen. 17. 2.
m Verſ. 7.
n Gen. 6. 8.
o Verſ. 13.

2. *Reaſ.*

Secondly, the Lord knowes that his Children will make ſome good vſe of foreſeene dangers, to his glory, and the Churches good; He knowes that either with *Abraham* they will command their *children*, and *houſhold to keepe the way of the Lord* [p]; or with *Noah* they will Preach the *Righteouſnes* and *Iudgements* of the Lord, to conuince the *world* [q]; or with *Eſther* they will hazzard their goods and liues for the ſafetie of the Church, or ſeeke an hiding place for themſelues, and them that belong vnto them. Some *ſuch* or *like* Vſe, the Lord knoweth (I ſay) His Children will make of acquaintance before hand with enſuing calamities: and *this* is one cauſe why through the grace of the Almightie, they doe ſo foreſee *the euill* as they doe. What father will not put a Talent into ſuch a childes hand, as will husband

p Gen. 18. cõpare the 17. & 19. verſes.
q Heb. 11. 7.

Similie.

that

that Talent to the fathers credit, his owne profit, and the publique good of the whole Familie?

I may say of *ALL* the Doctrines in this Text, what the Spouse Christ saith of the *teeth* of the Church; *There is NONE barren amongst them*[r]; But *THIS* Doctrine amongst them *all* is *most fruitfull*, so *many* are the *Vses* that it affordeth. Which (for breuities sake) I will make but *Three*. *Vse.* [r] Cant 4. 2.

The first whereof is for tryall, whether we be truely wise, yea, or no. Euery *carnall* and *vnregenerate* man is wise in his *owne* conceite: and where is the man, or woman almost, that is *not* piously prudent, *not* wisely religious, if *all* may be their *owne* judges? But mans owne iudgement (being naturally corrupted by selfe-loue) is a leaden Rule, a false glasse to see what a man is *indeed*: therefore whether wee be truely wise *indeed*, yea, or no, wee must goe to some *certainer* Rules; amongst these Rules, *this* poynt affordeth *one*. *A wise man foreseeth the plague*. Tell me now: Doest thou when euills, when great euills are approaching, foresee the same; yea, foresee them to some *purpose*, to make some holy, and godly *Vse* of this foresight? Are thy eyes where the *Preacher* sayth a *Wise-mans eyes* should be, *in thy head*[s]? Canst thou (like the man which climbed the watch-Tower in *Iezreell*, that sayd *I see a troupe, a companie*[t]) say, *I see a trouble, I see a calamitie* when it is drawing neere? and canst thou be *so affected* with it, as a true Christian vsually is, and ought to be? a wise *one thou* art, euen *that* prudent one which the spirit *here* speakes off. But if *otherwise*, no true wisedome hast thou, *a bundle of folly*[*], and *impietie* is bound vp in thy heart: and before I conclude this Text, I shall speake something to the terror of thee, and all such as thou art. 1. Exhortation. [s] Eccles. 2. 14. [t] 2 Kin. 9. 17. [*] Pro. 22. 15.

Secondly, here is comfort to the Children of God: Euills shall not suddenly surprize them, soule-hurting mischiefes shall not fall on them ere they are aware, or haue warning of the same. If God meanes to drowne the world, a *Righteous Noah* shall foreknow it; if he mindes *Iudah* shall into Captiuitie, an *vpright Ezekiah* shall be acquainted with it[u]: *Vse* 2. [u] Isa. 39. 6.

if *Haman* plotteth the *Iewes* ruine, *Mordecai* and *Eſther* ſhall come to vnderſtand it*: if *Paules* enemies vow to diſpatch *him*, a *little Lad* ſhall reueale it vnto him[x]: if Popiſh powdermongers plot treaſon againſt *England*, all the deuices in the Deuills ſhop, in the Popes cell, ſhall not hinder *England* from the knowledge of it, onely, if ſhee *will* know it. So that whatſoeuer iudgement the Lord in iuſtice *intendeth*: whatſoeuer miſchiefe man in malice *inuenteth*, *wiſe* and *good* people haue right to foreknow it. What a priuiledge is this oh Chriſtian, that thou haſt part in? I tell thee, when thou haſt grace to foreſee: it is a ſigne, that the Lord hath not onely wrought *prudence* in thee, but alſo that his good *prouidence* is wakefull for thee; it is a comfortable euidence that thou art one of thoſe, who ſhall either preuayle with him to diuert the plague, or elſe haue a ſhelter, and finde a ſanctuarie from the dint of the plague, vnder his owne wing. Now when *Gods prouidence* watcheth ouer a man, when *heauenly wiſedome* is wrought *in* a man, and *both theſe* for *that mans* good, there is double cauſe of comfort, and conſolation.

* Eſth. 4.

[x] Act. 23. 16.

* *Vſe* 3. **Exhortation.**

*Thirdly, this ſerues for Exhortation. Doe the *prudent* foreſee the plague? is it [y] *wiſedome* to *foreknow dangers*; *that a man may know how to behaue himſelfe whatſoeuer happeneth*? Then be we perſwaded to be ſo prudent, as in times of great danger to take notice of them, and foreſee the iudgements that are approaching, when indeed they are at hand. Shall *our* eyes like [z] *fooles eyes* be in our heeles? No; let them ſtand where the *Wiſe-mans* doe, in our *heades*. The ſpeech of the Prophet comes to minde; *Though ISRAEL play the Harlot, yet let not IVDAH offend* [a]; I allude to it; Though *carnall Goſpellers*, and *careles Atheiſts* will not foreſee, yet let them that profeſſe themſelues *wiſedomes* followers, and *Chriſts* Diſciples, be wiſer. Oh, if *ſuch* be ſightles, careles, and feareles, how looke they to be couered * *IN the euill day*, or preſerued *FROM* the euill day, more then the *vnwiſer*, and *profaner* ſort? *Eſay* and *Habakuk*, two *wiſe* and *worthy* Prophets, *ran vp*, and reſolued to ſtand *on their watch Tower* [b], that, if any calamitie, at any time were acomming,

[y] *Illud ingenij eſt, ſi quis poteſt vigore mentis prævidere quæ futura ſunt, & tanquam ante oculos locare quid poſsit accidere, et quid agere debet, ſi ita acciderit, deſinire. Ambroſ. Offic. l. 1. c. 38.*

[z] *Stultus* νοῦν ἐπὶ πλέγνας ἔχει.

[a] Hoſ 4. 15.

* *Prudens ſi fueris & futura proſpicies teipſũ ita præparabis vt in die malo regumentũ inuenies. Marul. Spal Evang. l. 2. c. 1. 136.*

[b] Iſa. 21. 8. Habak. 2. 1.

acomming, they might both *foreſee* it *themſelues*, and *foreſpeake* of it to *others*; let *vs* doe as they did, hereby we may keepe hurt from *our ſelues*, and be inſtruments of no ſmall good vnto *others*.

But (may ſome perhaps Obiect) *Eſay*, *Habakuk*, and other holy men of God did in former times foreſee future plagues by ſpeciall reuelation from God; Such reuelations are now ceaſed, therefore you ſeeme to impoſe vpon vs a dutie, not onely hard, and difficult, but alſo *impoſſible*, when you perſwade vs to foreſee the plague. *Obiect.*

I anſwer. Albeit, the gift of immediate reuelation of future things from God, after an *extraordinary* manner be ceaſed, yet the *ordinary* way of foreſeeing plagues to come, is *not* ceaſed And although a man cannot directly determine by the ſpirit of *Propheſie*, *What* the euill *is* that *ſhall* come, yet he may warrantably gather, by *ſome courſes which he may take*, that *ſome* great euill *may* come, yea (if it be not preuented) *will* come vpon the place where he liueth. *Anſw.*

* But how? (may ſome ſay).

Not (as *One* falſely thought *Noah* to foreſee the Floud) by the *Starres* [c], though I know blazing *Starres* haue portended enſuing *miſeries* [d]; but by theſe meanes. * *Queſt.* The Anſwer, which conteineth in it *Rules* of direction to further a man in the foreſight of future iudgements, one of the chiefeſt things intended by the Author in this Text.

* The firſt is, to be throughly perſwaded of the truth of the *former* Doctrine; *That it is poſſible for Gods iudgements to hang ouer places, where God hath his people.* Wee muſt be ſoundly rooted in the perſwaſion of *this*. For if a man thinkes *this* to be *falſe Doctrine*, and (like thoſe mockers before reproued) laugheth rather at it, then yeelds credit vnto it, iudgements innumerable, and puniſhments vnmatchable, may be neere the place where he hath his abode, and he neuer ſuſpect them, nor dreame of them. What was it, but partly *this*, that hindered the *old world* from foreſeeing the *Floud*, when *Noah* did Preach of it; they (as it is likely) derided him for it, as if he had taught falſe Doctrine: and hence it came to paſſe, that they could not take notice of the great danger they were in. Were it not that there are numbers in our Land, who thinke Miniſters to mocke, when they

[c] *Beroſus* cited by *Coop.* in his Chron. fol. 5.

[d] Witneſſe the troubles that haue happened beyond the Seas ſince the laſt blazing Starre that was ſeene in our Climate.

* 1. *Rule.*

they ſpeake of an enſuing plague, they would not be ſo ſightles of the danger this Nation is in, nor ſo feareles, and foreſightles of the euills that in all likelihood are not farre off.

2. *Rule.* Prayer for foreſight.

Secondly, becauſe it is God that muſt giue vs this foreſight, therefore let vs entreat him to open our eyes, that wee may ſee, let vs beſeech him that he would not ſuffer the loue of honours, pleaſures, or profits, to ariſe as a miſt betwixt our eyes, and approaching euills, to keepe vs from beholding the ſame.

3. *Rule.* Abhorre flatterie.

Thirdly, we muſt not* *loue* to be *flattered.* Paraſites, and Claw-backes, that cry nothing but *peace, peace,* muſt not be in requeſt with vs. It is ſayd of our *Saviour,* that the *clay* which he tempered with his ſpittle on the ground, did *open* the eyes of the blind man[cc]; but the *vntempered morter** which *theſe* Sycophants daube with, worketh a contrarie effect, *puttes* out the eye of *preuidence,* and hindereth men from ſeeing *that* which otherwiſe they might *foreſee. Ahab* might haue foreſeene his ruine at *Ramoth Gilead*[e], and *Iezabell,* her ſhamefull deſtruction by the walls of *Iezreell*[f], had it not beene for their fauning and flattering Prophets. Of *ſuch flatterers* therefore let vs beware, as wee loue to haue a *foreſight of* dangers, and *ſafetie from* dangers.

* *Proſpiciendũ eſt ne adulantibus apperiamus laurem. Ambro. Off l. 1. c. 27. Tom. 1. pag. 27.*

[cc] Ioh. 9. 6. 7.

* Ezek 22 28.

[e] 2 Kin. 22. 37.

[f] 2 King. 9. 33.

4. *Rule.* Obſerue the ſignes foregoing a plague.

Fourthly, and laſtly, if we would foreſee the plague, we muſt obſerue the *ſignes* that haue prognoſticated plagues in the holy Scriptures, and try how neere thoſe ſignes are paralelled by *our Land* in theſe dayes. And herein giue me leaue to be ſomething large, becauſe that this is the principall rule of all the reſt.

To let paſſe particular plagues vpon particular perſons: (though we will not altogether reiect their examples as we meete with them). Wee may finde in Scripture many remarkeable iudgements vpon *whole multitudes of people*; as vpon the *Moabites, Ammonites, Amalekites, Canaanites, Philiſtins, &c*: But amongſt the reſt of the *generall* iudgements, *theſe* as moſt eminent; *The drowning of the old world*; *The deſtruction of Sodom*; *The ouerthrow of the Ægyptians in the red Sea*;

Sea; *The bondage of the Israelites in Babylon before Christ*; *The desolation of the Iewes and Ierusalem after Christ*. And either of *all* of these, or of *most* of these, you shall finde *these foregoing Signes*.

Signes of generall iudgements.

First, (as the very ring-leader of the rest) most monstrous *ingratitude*, and horrible *vnthankefulnesse* for Gods fauours. *Men* (saith *Moses began to multiplie vpon the face of the earth* [g], that is, *God was so mercifull vnto mankinde, as to encrease their number, for the mutuall comfort, and communion one with another*: and *this* his kindnes did mankinde requite with disobedience, and rebellion [h], and after *this* came the Floud, and swept them away [i]. The Lord in the middest of *iustice* shewed *mercie* to *Pharaoh*: for, at the request of *Moses*, He sometimes *mitigated*, sometimes *removed* the plagues he sent vpon *Ægypt*; yet *Pharaoh* continued *vnthankefull*, yea, in so high a degree *vnthankefull*, that he *contemned* the Lord, and *then*, *drowning in the red Sea* he could not escape. Who hath read the *writings* of the *Prophets*; and hath not found therein, that the *vnthankefulnes* of the *Israelites*, was one thing that did prouoke the Lord to threaten Captiuitie *against* them, and in due time, to send the *Babylonians vpon* them, who led them prisoners into a strange Land [k]? So *GOD* was our *Saviour Christ* to the people of the *Iewes*, that he would be borne *of* their line, and *in* their land, he *liued* amongst them, he *Preached*, *wrought most of his mightie workes amongst* them, yet they dealt most *vngratefully*, most *vnthankefully* with him, and *then* an heauie iudgement must needes follow, euen the *subuersion* of their *Citie*, the *dispersion* of their *nation*, like a company of vagabonds, into all parts of the earth.

1. Vnthankfulnesse.

[g] Gen. 6. 1.

[h] As it followeth in that Chapter.

[i] Gen. 7. 21.

[k] Compare *Isa.* 2. with the 7. *Hos* 2. 8. 9. 10. with sundry other places.

Secondly, *generall corruption* in the *manners of people*, doth foregoe some *generall* destruction. *I will punish the world*, (marke, not *one*, or *two*, or *few*, but *the world*) *for their EVILL*, saith the Lord [l]. When *ALL flesh had corrupted his way vpon earth*, *THEN God* sayd, *I will destroy the earth* [m].

2. *Signe*. Generall corruption in all sorts. See *Ier.* 23. 10. 11 12.

[l] Isa. 13. 11.

[m] Gen. 6. 12. 13. *Deus ob malitiæ nimietatem, sententiam tulit, quod vniuersalis perditione humanum genus sit puniendum. Chrysost in Gen. c. 6. Hom.* 22.

The [n] Inhabitants of *Sodom* brought forth *MANY fruits of vngodlineſſe*, and vpon *THIS* did the Lord *conſume* them, and make the very ground barren, as a monument of their great wickednes to after ages. The like thing, the Prophet *Eſay* noteth concerning the people of *Iſrael*. He telleth them in the name of the Lord, that [o] *their* whole *country was deſolate* (that is, ſhould certainely be deſolate) *their Cities burnt with fire, their Land ouerthrowne, and deuoured by ſtrangers; the daughter of Sion left as a cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a beſieged Citie.* But what went before *this* great miſerie? Euen *generall* ouerſpreading *iniquitie* [p]: The *whole Nation* was *ſinfull, a people laden with iniquitie, a ſeed of euill doers; from the crowne of the head to the ſole of the foote, there was no ſoundnes, but woundes, and bruiſes, and putrifying ſores.* The manners of [*] *all* ſortes, from the high to the low, from the Princes to the people, were depraued, and *this* did preſage thoſe *generall hardſhips*, which *that* people did endure at the handes of their enemies.

§ A third *ſigne* of *future euill*, hath beene *Contempt of the Word* [q]. Wee haue a pregnant example for *this* in the laſt of the *Chronicles*. When *Zedekiah*, his *Nobles*, *Prieſts*, and *People* were growne to that *lewd*, and *forlorne* paſſe, as to make a *mocke at the meſſengers of the Lord of hoſtes*, and deſpiſe the *Word* which they Preached, *then into Babylon, vnto bondage* they muſt, there was no *remedie* [r]. To the very ſame purpoſe is that *Prophecie* in *Ieremy*; *Becauſe yee haue not heard my wordes, behold, I will ſend, and take all the families of the north* (ſaith the Lord) *and Nebuchadnezzar the King of Babylon my ſeruant, and will bring them againſt this Land, and againſt all the inhabitants thereof, and againſt theſe Nations round about, and will vtterly deſtroy them, and make them an aſtoniſhment, an hiſſing, and a perpetuall deſolation* [s]. *I will bring euill vpon this people, euen the fruites of their thoughts, becauſe they haue*

§ 3. Signe. Contempt of the Word.

n *Quia enim homines qui tantã iniquitatem inhabitabant multos impietatis fructus protulerunt. Et ideo (inquit) fiat inutiles fructus terræ faciã, et et illis abolitis, perpetuũ ſit monumentũ ſequentibus generationibus, omnes docens quã a fuerit inhabitantium malitia. Chryſ. in Gen cap. 19. Hom. 42 ad Alcem.*

o Iſa. 1. 7. 8.

p See. v. 4. 6.

q *Gentem peccatricem appellat quod ſpectatis ſit dedita. Arcul. in Iſa. pag. 19.*

r *Placet mihi ſimilegoria, caput id eſt princeps, cor id eſt ſapientes, et reliquã corporis partem vſq; ad plantas id eſt plebem, &c. Luther in Iſa. c. 1. p. 27.*

ſ *Aduerſus Euangelij irriſores indignatio deſcribit. Marc. Marul. Euangeliſtar. l. 1. c. 9 p. 16. Si Sodomitas minus eſſe dicit damnabiles, quam eunctos Euangelia negligentes, certiſſima ergo ratio eſt, quã & nos qui in plurimis Euangelia negligimus poſſe timere aliquando debeamus. Sal. de Prod. 4 p. 108, 109.*

t 2 Chr. 36. 12, 16, 17, 18, 19, 20 [t] Ier. 25. 8, 9, 10, 11. ſee Ier. 22, 21, 22.

not hearkened to my wordes, nor to my Law, but reiected it. Iere. 6. 19.

Fourthly, it is a *signe* that some generall iudgement is at hand, when the offers of grace are reiected by the greatest number of people. *This* fore-ran *Ierusalems* ruine, as appeareth by Christ his owne complaint; *Oh Ierusalem, Ierusalem, how oft would I haue gathered thee together, as an hen gathereth her chickens vnder her wings* (how oft haue I freely made most large and bountifull offers of grace vnto thee) *but yee would not, Behold, THEREFORE your habitation is left vnto you desolate*[t].

4. *Signe.* Reiecting the offers of grace.

[t] Mat. 23. 37. Luk. 13. 34. 35.

Fiftly, as the *reiecting* of mercies *offred*, so the *abusing* of mercies *receiued*, (as namely, the *patience*, and *bountie* of God) presageth some ruine. When the Lord had, with *great patience* borne with the people of the *old world* an hundred and twenty yeares, and *yet* they would not repent, then he *threatned to* destroy them, and (accordingly) *did* destroy them from off the face of the earth[u]. When as *Israel* did *prepare for Baal* (that is, *abuse to the seruing of Baal*) *the corne, wine, oyle, siluer, and gold, which the Lord had multiplied, and bestowed abundantly vpon her, THEN* he threatned not onely to take away *those his blessings from* her, but also to *Visit vpon her the daies of Baalim*[*]; to inflict vpon her some great, and *grieuous punishments*, in stead of the *good things* that shee formerly enioyed.

5. *Signe.* Abuse of *Gods* goodnesse and patience.

[u] Gen. 6. 3. 7.

[*] Hos. 2. 8. 13.

A sixt *signe* is couetousnesse, oppression, and violence. The Prophet *Ieremy* speaking to *Shallum*, the King of *Iudah*, & vnder *his* name including the rest of the *Iewes*, saith thus; *Thine eyes, and thy heart, are not but for thy couetousnes, and for to shed innocent blood, and for oppression, and for violence to doe it*[x]: and after he addes; [y] *The Winde shall eate vp all thy pastures, and thy louers shall goe into Captiuitie, surely then shalt thou be ashamed and confounded for all thy wickednes. The earth is filled with VIOLENCE by them* (sayd God to *Noah*) *and I will destroy them with the earth*[z]. This is that also which the Prophet *Ezekiell* poynts at; *The people of the Land haue vsed oppression, and exercised robbery, and haue vexed the poore and needie,*

6. *Signe.* Couetousnes with her two hand-maydes, Oppression & Violence.

Quam multorum malorum causa sit immodica cupiditas quis explicet? Mirul. Evang. l. 4. c. 49.

[x] Ier. 22. 17.

[y] Vers. 2.

[z] Gen. 6. 13.

needie, yea, they haue oppreſſed the ſtranger wrongfully; THEREFORE haue I powred out mine indignation vpon them, I haue conſumed them, with the fire of my wrath[a]. The Scribes, & Phariſes, *deuoured widdowes houſes*, and afterward *deſolation* came vpon *them*. No certainer ſigne of enſuing plagues then this damnable kinde of vnrighteouſneſſe, couetouſneſſe, and oppreſſion. *I will ſtretch out my hand vpon the inhabitants of the Land, ſaith the Lord: For from the leaſt of them, euen to the greateſt, euery one is giuen to couetouſneſſe*[b].

[a] Ezek. 22.29. 31.

[b] Ier. 6.12.13.

7 *Signe.* Generall Pride.

In the 7. place. *Pride* goes before *deſtruction*, and *haughtineſſe of minde* before a *fall**. *The day of the Lord* (ſayth the Prophet) *ſhall be vpon euery one that is proud, and loftie, and lifted vp*[c]. This was *one* of the ſinnes which procured, and prognoſticated the ouerthrow of *Sodom*[d]. *Becauſe the daughters of Sion* (ſayth *Eſay*) *are HAVGHTIE, and walke with ſtretched forth neckes, &c. Her gates ſhall lament, and mourne; and ſhee being deſolate ſhall ſit vpon the ground*[e]. It was *pride* (as one obſerueth, who wrote about an * hundreth yeere ſince) which gaue the *Turkes* aduantage againſt the *Chriſtians*, ſo that they *inhabited their Villages, Townes, and Prouinces, defiled their Temples, and places of worſhip, carried their bodies to priſon, tooke their beaſtes for a prey, and exerciſed all manner of villanie, and crueltie againſt them*[f]. Inſomuch that whoſoeuer thinketh to *eſcape imminent iudgements*, and yet continues in *pride*, is greatly deceiued, and like to vndergoe ſome more *horrible miſerie*[g].

* Anno 1519.

[c] Iſa 2. 12.

[d] Ezek. 16.49.

[e] Iſa. 3.16 26.

[f] *Vtinam non de nobis iſta* (viz. *loca Iſa.* 13.11. & *Eze.* 7.24.) *exponi queant, quorum, inſideles Turci, vicos, oppida, prouincias occuparũt, aras, focoſque prophanantes, nullo die ceſſant in reliqua Chriſtianorum regna debachari, captiuos ab ducere, pecora depradari, vaſtare agros, cadibus graſſari, & in nomen Chriſtianum magis quam dici queat, impiè ſeuire: hinc perpetuus flagello noſtræ percutitur ſuperbiæ. Marul. Euang. l. 7. c. 8. 348.*

[g] *Caterum ſiquis hanc quam imminere cernimus calamitatem effugerit, & tamen ſuperbia ſeſe efferre non deſierit, nequaquam illâ multò horribiliorem eruminam effugiet. Id ibid.* * 8. *Signe*, Carnall ſecuritie.

[h] *Diu viuere nequeunt, qui multo ſomno dediti marcent: tument vultus liuido colore infecti, putreſcentiaq; viſcera repentè ingruens inualitudo diſſoluere feſtinat. Marul. Spal. Euang. l. 2. c. 7. p. 80.* [c] *Cum pacem, & ſecuritatem dicant, tunc repentina eis imminet pernicies. Chryſ. in Mat. c. 24. Hom. 78.*

come

come vpon it. So much doth the Prophet *Amos* tell vs; *Woe to them that are at ease in Sion, that put away the euill day farre from them, they shall be led captiue with the first that goe captiue*[i]. *All the sinners of my people shall dye by the sword, which say the euill shall not ouertake vs, nor preuent vs*[k]. So much also doth *Zephanie* tell vs off; *They are setled vpon their lees, they say in their hearts, Tush, the Lord will neither doe good, nor euill; THEREFORE their goods shall become a bootie, and their houses a desolation*[l]. Our *Saviour* tells his Disciples, that when *that generation of Vipers*, the malicious, and obstinate *Iewes*, should be like the people of the old world in the dayes of *Noah*, *marrying*, and *merry-making*, and *so secure* as not *once* to *dreame* of their destruction, *then* should their *destruction* be neereſt at hand[m]. *This* is one of the signes, which goes before the ruine of the *Romish Babylon*; *Shee saith in her heart, I sit a Queene, and am no widdow, and shall see no sorrow, THEREFORE shall her plagues come* * *in one day*[n]. Yea (as it is in the tenth verse) *in* [cc] *one houre*. That is, *when shee shall be most secure, then shall her plagues be most sudden, and sure*: when shee thinkes her selfe safest, then shall shee be vnawares surprised; euen as *Babylon* once was by *Cyrus*, who inuaded it *in a night*, when it did least thinke of its owne inuasion[o]. There is no want of examples in holy Scripture, to show, that the end and issue of *sloth* and *carnall securitie*, hath vsually beene *euill* and *vnhappie*[p]. Hence it is that the Lord in Scripture[q], when he comes to *iudge* or *punish* a place for sinne, is sayd to *visit* that place; because he is wont to strike when men are *most secure*, and doe [r] *least suspect* his stroake. His *visiting*, notes out a sudden plaguing of a people when they are secure. No sinne doth more prouoke him to smite then *securitie* doth.

* Ninthly, [s] *Luxurie, ryot*, and *wantonnes*, haue gone before some *generall calamitie*. This sinne went before the destruc-

[i] Amos. 6. 1. 3. 7.
[k] Amos. 9. 10.
[l] Zeph 1. 12. 13.
[m] Mat 24. 38. 39.
* ἐν μιᾷ ἡμέρᾳ.
[n] Apoc. 18. 7. 8.
[cc] ἐν μιᾷ ὥρᾳ. V. 10.
[o] *Non longâ obsidione regnum premetur, sed subitò capietur quia erit secura (sicut Cyrus Babylonem secutâ vna nocte inuasit) a socijs deserta &c. Paraus in Apoc. col 984.*
[p] *Nec exempla desunt quibus doceamur quam infelix sit carnalis securitatis, & secordia exitus. Guaist in Act. Hom. 39. c. 5.*
[q] Psal. 88. Isa. 13. Ier. 9. [r] *Inualam partem dicitur Deus visitare, cum peccata quæ diu dissimulauit, INEXPECTATO flagello vlciscitur. Zanch de Redem. part. 1. l. 1. Tom. 4. col. 371.*
* 9. *Signe.* Luxurie. *Cinè aspice late florentes quondam luxus, quas, verterit vrbes Sillius Bell. punic. l. 15.*

tion of the *old world*. *The ſonnes of God ſaw* (that is, with a luſtfull eye) *the daughters of men, and tooke them to wiues*[t], mingled themſelues together, and ſo[u] *committed great filthines one with another*: and immediately after, came the *flood* to ſcoure this filth from the face of the earth*. Did not *this* alſo precede the burning of *Sodom*? Queſtionles it did. *Sodom did burne* (as[cc] one ſaith of *Affrica*) *Ætna*-like *with the fire of fornication*, and the Lord did burne IT with the fire of *Deſolation*. The inhabitants of *that* Citie (as the ſame Author writes of the *Carthaginians*[x]) *did ſtinke with the filthineſſe of luſt, breathing forth the noyſome ſauour of vncleannes*, and the Lord puniſhed them with the *ſtinking flame of Brimſtone from heauen*[y]. Their gluttonie prouoked them to incontinencie, and the Lord did *then* incontinently with *fire* and *Brimſtone* together, extinguiſh and conſume them for euer[z]. It was the *drunkennes* of *Iudah*, and *Ephraim*, which made the Lord *threaten* iudgement *againſt* them, and *execute* iudgement *vpon* them[a]. To this purpoſe is that of *Amos*; *They lie vpon beds of Iuorie, and ſtretch themſelues vpon their Couches, they eate the Lambes of the flocke, and the Calues out of the middeſt of the Stall, they chant to the ſound of the Viol, and inuent to themſelues inſtruments of muſicke: they drinke wine in bowles, and annoint themſelues with the chiefe oyntments: THEREFORE ſhall they goe captiue with the firſt that goe captiue, and the banquet of them that ſtretched themſelues ſhall be removed*[b]. It was the effeminate wantonnes of *Semiramis*, a *Man-woman*[c], of *Sardanapalus* a *Woman-man*[d], which did

[t] Gen. 6. 2.
[u] *Viri magno ſtupro amoris, et fornicationis, & iſtorum mulieres collapſæ ſunt, et in omnibus fornicationis erat confuſio magna.* Metho. Rev. in Orthodox. pag 388.
* Gen. 7. 22.
[cc] Salu. de Gub. Dei. l. 7. 240. *Sicut Ætnam inteſtinus quibuſdã naturæ ſeruetibus ardoribus, ſic ILLA, abominãdis iugiter fornicationum ignibus æſtuauit.*
[x] *Fœtebant, vt ita dixeri, cunctis vrbis illius ciues cæno libidinis, ſpurcum ſibimetipſis mutuæ impudicitiæ nidore inhalantes.* Id. ibid. p. 244 et paulo poſt, eadem pag. & p. 245. *Quis in illorum numero caſtus fuit? Caſtum dico? Quis non fornicarius, non adulter & hoc ſine ceſſatione, ſine termino.*
[y] Iat. *Cur ſulphureo igne puniebantur? Reſp. vt putidiſſimus libidinis ardor putidiſſimo flammarum ardore puniretur.* Albin. Quæſt. in Geneſ. in Orthodox p. 1073.
[z] *Gula Sodomitas, & Gomorrhæos prius in neſandos egit concubitus,* DEINDE *igne, & ſulphure de Cælo pluente extinxit.* Marul. Spalat. Evang. l. 4. cap. 22.
[a] Iſa. 5. 11. 12. 13. item Chap. 28. 1. 2.
[b] Amos. 6. 4. 5. 6. 7.
[c] *Simulat ſe pro vxore Nini, filium, pro fœmina puerum: ſic primis initijs ſexum mentita puer eſſe credita eſt.* Iuſtin. Hiſt. lib. 1. pag. 4. 5.
[d] *Vir muliere corruptior: Medis præpoſitus nomine Arbactus inuenit eum inter ſcortorum greges purpuram colo nentem; & muliebri habitu eum mollitiâ corporis, & oculorum laſciuiâ omnes feminas anteire, penſa inter virgines partientem.* Id. ibid.

occaſion

occasion not onely their *owne destruction*[e]; [f] but also the *translation* of the *Empire* from their *posteritie* vnto *strangers*, from the *Assyrians* to the *Medes*[g]. It was this foule sinne also that [h] *weakened* the *Lydians*, a *valorous* and *victorious* people before, and subiected their neckes to the yoake of *Cyrus*, Monarch of *Persia*. I am perswaded (albeit, God doth afflict his Church for his owne glory, and its good, and tribulation is the portion of Gods people in this life) yet, that the wasting of the Church, and the troubles in *Germany* at this day*, haue beene occasioned, in part, by that abundance of *intemperancie*, and *riot*, which, (as by the complaints of the *late learned* ones amongst them, in *their writings* doth appeare [i]) they haue beene giuen vnto. I will end this note with the speech of the Prophet; *Make thee bald, poll thee, inlarge thy baldnesse as an Eagle.* Why? *For thy DELICATE, thy luxurious Children; for THEY are gone into captiuitie from thee*[k]. *Thy luxurie, oh Iacob, shall worke thee that miserie.*

[e] *Cum Semiramis concubitum filij perisset ab eodē interfecta. Iust. Id. ibid.*

[f] *Bellum Sardanapalo infertur &c. Victus, in Regiam se recipit, & extructâ incensaq; pyra, & se, & diuitias suas in incendiū mittit. Iust. hist. l. 1. p. 6.*

[g] *Interfector eius Arbactus qui præfectus Medorum fuerat, Is imperiū ab Assyrijs ad Medos transfert. Id. ibid.*

[h] *Et sic gens industria quondam potens & strenua manu effeminatâ, mollicie, luxuriâq; virtutē pristinam perdidit, et quos ante Cyrum inuictos bella præstiterant, in luxuriam lapsos otium ac desidia superauit. Iust hist. l. 1. c. 10.* * Anno 1623.

[i] *Germani cunctos possunt perferre labores, oh vtinam possint tam bene ferre sitim. Dithmarf. System. Eth. l. 3 p. 174. Germanorum bibacitas apud alias gentes hodiè ante cuncta nobilitatur, atq; inter miracula celebratur, cum singuli quaternos quartarios vno prandio hauriunt, & hodiè rasa potoria cernuntur quæ plus quam duas choas capiunt, quibus hospites, & externos liberalissimè inuitant & proluunt ac nullius hoc tempore est, qui luxuriosas, et profusas mensas non struat, quiq; coquos, ganeaq; artifices peritissimè cibos condientes, & patrimonia mergentes non quærat quam vitæ intemperantiā apud Christianos maximè debacchari memoriâ nostrâ videmus. Goelen Orat. de lux. 98. O tempora, ô Christianorū mores prostratos! venimus eò, vt maximè cibis pereamus. Id ib. Potatores nostri sunt ieiuni, & sobrij neq; à sole neq; a luna, nedū hominibus videntur. sed de mane vino vel adusto, vel Malvatico, Corinthiaco, Alacanth. co, Petro, Simoniaco, & c. Se opplent; mane die ceruisia, tanquam frigidâ infusâ se refocillant; Vesperi per noctem ad auroram vsque Rhenano se ingurgitant; Vsq; dum neque pes, neq; manus, neq; lingua, neq; sensus quisquam officiū facere norit, sed superata, prostrataque iaceant in ipsis omnia. ô tempora! ô mores! ô bone Petre, si è mortuis ad nos tibi iam daretur auditus, quid quæso dicturus esses. si bellicosos potatorū duces certamina peculatoria de die in noctem, de nocte in diem protrahentes conspiceres? Cunrad. Dieter. Postill. in Fest. Feria 3. Pentecost p. 712 Scultetus etiam applicat Textum Isa 5. 11 12 Germanis; verba eius hæc sunt. Viua hæc est ebriosa Germaniæ pictura, Potandi passim studiū maximū, vsq; ad opum, corporis, famæ periculum: Nulla operum, animorū habetur ratio quantumuis iræ Dei manifesta signa appareant, hostibus ex omni parte imminentibus, annona ingrauescente, pestilentia grassente: tandemne aliquando expergiscemur? stultum est voluptatem in aula & ventre quærere. Idea Conc. 3 in Isa. c. 5. p. 86.*

[k] *Mich. 1. 16.*

Prophaning

10. *Signe.* Prophanation of the *Sabbath*

Prophaning of the Sabbath (which the[l] *Father* at firſt made holy, and *Chriſt* afterward more holy, as *Tertullian* ſpeaketh) is a tenth ſigne, that foreſhowes a plague. * This occaſioned (together with other ſinnes) the Babyloniſh Captiuitie. *If yee will not hearken to mee* (ſaith the Lord by *Ieremie*) *to hallow the Sabbath day, and not to beare a burden, euen entring in at the gates of Ieruſalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall deuoure the pallaces of Ieruſalem, and it ſhall not be quenched*[m]. And (by *Ezekiell*); *Thou haſt deſpiſed my holy things, and prophaned my Sabbaths. THEREFORE will I ſcatter thee among the Heathen, and diſperſe thee in the Countries*[n]. The Lord threatneth in *Amos* his time, that the *whole land ſhould tremble, and euery one mourne that dwelt therein, becauſe* (beſides other ſinnes which were there committed) the couetous wretches of thoſe times thought long till the *Sabbath was gone*, that they might follow after their *profits*, and worldly gaine, that *they might ſet forth Wheate, make the Epha ſmall, and the Shekel great, and falſifie the ballance by deceit*[o].

[l] *Adimpleuit hic* (viz. *Chriſtus*) *legem, dum ipſum Sabbati diem benedicti one patris a primordio ſanctū, benefactione ſuâ efficit ſanctiorem. Tertul. in Marcion. l. 4. 238.*

* *Inter Babylonicæ captiuitatis cauſas, hæc quoq; numeratur quod Sabbata Dei prophanauerint. Gualt. in Act. c. 13. Hom. 88.*

[m] Ier. 17. 27.

[n] Ezek. 22. 8. 15.

[o] Amos 8. 5. 8.

* Againe, it is a ſigne ſome iudgement is at hand, when *iudgement* doth not proceed out of the *ſeates of iudgement*. When *Officers* are *corrupt*, and *Gouernours vnrighteous*. Perviſe the *Prophets*, and ſee whether *this* be not written downe in *capitall letters*, amongſt thoſe *capitall ſinnes*, which brought thoſe great miſeries vpon the *Iewes*, that they did vnder-goe. Heare what *Eſay* ſaith; *How is the faithfull Citie become an Harlot? It WAS full of iudgement, righteouſnes DID lodge in it, but NOW murtherers. Thy Princes are rebellious, and companions of theeues: euery one loueth gifts, and followeth after rewardes; they iudge not the fatherleſs, neither doth the cauſe of the widdow come before them, THEREFORE ſayth the Lord, the Lord of hoſtes, Ah, I will eaſe me of mine aduerſaries, and auenge me of mine enemies*[p]. And how the Lord did auenge himſelfe of *theſe vnrighteous Aduerſaries*, *Ieremie* ſheweth in the *Lamentations*; *Hee hath ſwallowed vp all the habitations of Iacob, and hath not pitied: He hath polluted the kingdome, and the Princes thereof. He hath cut off in his fierce*

11. *Signe.* Vniuſt Gouernours.

[p] Iſa. 1. 21. 23. 24.

anger

anger, all the horne of Israel[q]. Heare what Amos saith; They know not to doe right, therefore thus saith the Lord God, an Adversary there shall be, euen round about thy Land: and he shall bring downe thy strength from thee, and thy pallaces shall be destroyed[r]. Heare yee this, yee Kine of Basban that are in the Mountaine of Samaria[s], that is (yee Magistrates which haue your abode in Samaria, the chiefe Citie of the Land) which oppresse the poore, which crush the needie. The Lord hath sworne by his holines that loe the dayes shall come vpon you, that he will take you away with hookes, and your posteritie with fish-hookes; and yee shall goe out at the breaches; that is, [u] at the breaches of the walls, which the enemies shall make when they carry you away captiues. In another place, what sayes the same Prophet? They afflict the iust, they take a bribe, they turne aside the poore in the gate from their right; Therefore wayling shall be in all streets, and they shall say in all the high wayes, Alas, Alas. Heare also what Micha saith; Heare this yee Heads of the house of Iacob, and Princes of the house of Israel, that abhorre iudgement, and peruert all equitie. They build vp Sion with blond, and Ierusalem with iniquitie; The Heades thereof iudge for reward: Therefore shall Sion for your sake be plowed as a field, Ierusalem become heapes, and the mountaine of the house of the Lord as the high places of the Forrest*, euen waste and desolate. [cc] The right of the needie, saith Ieremie, doe they not iudge, shall I not visit for this, saith the Lord? shall not my soule be auenged on such a Nation as this?

[q] Lam. 2. 2. 3.

[r] Amos. 3. 10. 11.

[s] Ch. 4. 1. 2.

[t] In [Montanis] Synecdochen mihi. Sed potest propriè intelligi de monte in quo sita erat vrbs Samaria: Et hoc potius videtur: quia è sequentibus apparet, propheta hîc proprie alloqui Iudices: illi autem residebant in vrbe Samaria. Piscat. Schol. in Amos. 4. v. 1.

[u] Per rupturas scil. Murorum effectas ab hostibus. Id. ibid. vers. 3.

* Mich. 3. 9. 10. 11. 12.

[cc] Ier. 5. 28. 29.

12. *Vaine confidence*, is another thing that foregoes destruction; when men leane vpon forraine staues, *trust to their wittes, wealth, friends, strength*, yea, more then to God, or as much as to God, they cannot but euen come to *ruine*[x]. And [y] *although for a time* things may succeed according to their vaine hope, yet the *end* will be *euill*. When the *Rebellious* Children of *Israel*, went to goe downe into Ægypt (*without asking counsell at Gods mouth*) *to strengthen themselues in the strength of Pharaoh* (an enemy of God too [z]) *and to trust*

12. *Signe.* Vaine confidence.

[x] Illi fadissimè cadunt qui humanis præsidijs nituntur. Lutb. in isa. c. 30.

[y] Tametsi ad Tempus votis potiri videntur, tamen omnia tandem ipsis exitiosa sunt. Calv. in Is. 30. v. 3.

[z] Præponem Deo non abs re opponit Esaias. Calv. in Is. c. 30. v. 2.

in the ſhadow of Ægypt (as deadly enemies as euer *Iſrael* had, who, ſome generations agoe, ſought their vtter ouerthrow). When the *Princes of Iſraell goe to Zoan* (the greateſt Citie in Ægypt [a],) and her *Ambaſſadors to Hanes*; *THEN Woe to them. Into a land of TROVBLE and ANGVISH they muſt* [b]. What remedie when they needs will? *When they call to Ægypt, and goe to Aſſyria* (ſaith the *Lord*) *I will ſpread my net vpon them, I will chaſtiſe them as their Congregation hath heard* [c]. *Becauſe thou didſt truſt in thy way*, (*thine owne way*) *in the multitude of thy mightie men, Therefore ſhall a tumult riſe among thy people, and all thy fortreſſes ſhall be ſpoyled* [d].

[a] Zoan, vrbs maxima in Ægypto. Vatab.
[b] Iſa. 30. 1. 2.
[c] Hoſ 7. 12. 13.
[d] Chap. 10. 12. 14.

A thirteenth ſigne, is cruell and hard dealing with the Children of God, or perſecuting of the Saints. It was *Pharaohs* crueltie againſt the *Iſraelites*, that plunged *him* and *his* into the bottome of the Sea. When he would needes be ſo madd as to purſue and perſecute them, euen through the red Sea, then he muſt *needes* be ouerwhelmed; there was *no* eſcaping. When *Saul* trounced that good man *Dauid* vp and downe, and would not let him reſt in any corner, but ferretted him out of euery hole, he tooke the onely courſe to haue the kingdome rent out of his hand, and his ſoule rent out of his bodie. Did not the *Iewes* bring the guilt of innocent bloud vpon their owne heades, and made way for their miſerable reiection, by perſecuting the righteous men of God, and crucifying the Lord of glory? Nothing is plainer then this, that the moleſting of the godly, is enough to pull fire from heauen, and to let in a Sea of trouble, and tribulation vpon a people. See *Ezek.* 35. 4. 5.

13. *Signe.* Perſecuting of the godly.

Exod. 14.

In the next place, want of compaſſion, and vnreadines to helpe their brethren in affliction, doth preſage ſome great calamitie. *No man remembreth the affliction of Ioſeph* (ſayth *Amos*) *Therefore they ſhall goe captiue with the firſt that goe captiue. Curſe yee Meroz* (ſaid the Angell of the Lord) *curſe yee bitterly the inhabitants thereof, becauſe they came not to the helpe of the Lord, to the helpe of the Lord againſt the mightie* *.

14. *Signe.* Apathy, or incompaſſionateneſſe.

Amos. 6. 6. 7.

* Iudg. 5. 23.

How often do the Prophets threaten iudgements againſt *Iudah*, for their vnmercifulneſſe to the poore. What procured

the

the *Ægyptians* ruine? Want of compaſſion; they regarded not the ſighes and the grones of the *Iſraelites*, but rather oppreſſed them with heauier burthens. *Mordecai* told *Eſther*, *if thou holdeſt thy peace at ſuch a time*: that is; *if thou doeſt not cõmiſerate the eſtate of the Iewes* NOW, *but, ſwimming in pleaſure thy ſelfe, forgetteſt them, and vſeſt no meanes to helpe them, thou, and thy fathers houſe ſhall be deſtroyed**.

* Eſth. 4. 14.

The 15. Signe, is *loue of flattery*, a ſtrong, and ſtrange deſire to be ſoothed vp in ſinne, to heare ſmooth things. If there were no other ſinne but *this* in a Land, it were enough of *it ſelfe* (ſo vigilant to deſtroy are flatterers) to expoſe *that* Land to *ruine and ſpoyle*[e]. *This is a Rebellious people* (ſayth *Eſay*) *which ſay to the Seers, See not; and to the Prophets prophecie not vnto vs right things; ſpeake vnto vs ſmooth things, Propheſie deceites, &c. Therefore thus ſaith the holy one of Iſrael, One thouſand* (of you) *ſhall flee at the rebuke of one: at the rebuke of fiue, ſhall yee flee, till yee be left as a Beacon vpon the top of a Mountaine, and as an Enſigne on an hill*[f]; you ſhall be ſo waſted, and deſtroyed by your enemies, that you ſhall not ſo much as haue the very *name* or *ſhow* of a people[g]. *The Prophets propheſie falſely, and my people* LOVE *to haue it ſo, and what will yee doe in the end thereof?* Ier. 5. 31.

15, *Signe.* Loue of flattery.

[e] *Ac ſolâ enim hac (etiam vigilantibus ſatellitibus) regnum latronibus expoſitum eſt.* Syneſ Orat. de Regno. ad Arcad pag. 6.

[f] Iſa. 30. 9. 10. 12. 17.

[g] *Accidet tanta diſſipatio atq; imminutio, vt nullam populi faciem retineatis* Calv. *in* Iſa. *cap.* 30. *v.* 17.

§ 16. *Hypocriſie* doth fore-ſhew *miſerie**. The *Iewes* in the dayes of Chriſt were a generation of *hypocrites*[h]; and within[i] fortie yeeres after Chriſt, they *became*, & haue euer ſince *continued* a generation of vagabonds vpon the face of the earth. *Ananias*, and *Saphyra* were ſmitten with ſudden death for their *hypocriſie*[k]: And their forefathers in *euill*, (many yeeres before them, or Chriſt either) were threatned to be deſtroyed, for their hypocriticall diſſembling with the Lord of hoſtes, ſo writes the Prophet; *Yee diſſembled in your hearts, when you ſent mee to the Lord your God, ſaying, Pray for vs vnto the Lord our God, and according to all that the Lord our God ſhall ſay, ſo declare vnto vs, and we will doe it; And now I haue declared it vnto you, and you haue not obeyed the voice of*

§ 16. *Signe.* Hypocriſie.

* *Omnes qui peſſimam agunt ſupplicio digni ſunt, qui verò ſimulatione bonitatis ad improbitatẽ tẽdit, multò graniori pœna omnino afficiendus eſt.* *Chryſ. in Mat. c* 23 *Hom.* 74.

[h] So they are often ſtiled in the Euangeliſts.

[i] *Anno* 2. *regni Veſpaſiani. Euſeb. Hiſt. l.* 3. *c.* 7. *Annoà Dom. Natiu.* 73. *a paſſione* 40.

[k] Act. 5. 5. 10.

the Lord your God: Now therefore know certainely, that ye shall dye by the sword, by the famine, and by the pestilence, in the place whether yee desire to goe, and to soiourne[l]. To this ioyne deceite towards man, and it is euident, iudgement followes *that* also, as the Scripture sheweth in many places.

[l] Ier. 42. 19. & 22. 21.

17. *Signe.* The flattering Prophets rising against the faithfull.

In the 17. place, it hath beene in time past, a fearefull token of iudgement not to be farre off, when *false Prophets* by their *calumnious informations*, haue either *restrained*, or *endeuoured* to restraine the *true Messengers* of God, of their libertie to Preach the Word. I finde a pregnant place for this in the seaventh Chapter of *Amos*. In the tenth verse, *Amaziah* the Priest of *Bethell*, a[m] *lying Priest*, sendes to *Ieroboam*, King of *Israel*, to informe him wrongfully against *Amos*, saying; *Amos hath conspired against thee in the middest of the house of Israel, the Land is not able to beare all his words*: and in the thirteenth verse, he commandes him (but I am sure without any authoritie from God) *to Prophecie no more at Bethel*. Well; What was the *euent*, and *consequent* of *this*? The two last Verses of that Chapter will shew *that*: [n] *Now therefore* (saith *Amos* to *Amaziah*) *heare thou the word of the Lord; Thou sayest, Prophecie not against Israel, and drop not thy word against the house of Isaac: Therefore thus saith the Lord; Thy wife shall be an Harlot in the Citie*; there is a iudgement vpon his yoke-fellow: *thy sonnes and thy daughters shall fall by the sword*; there is a iudgement vpon his *Children*: *thy land shall be diuided by line*; there is a iudgement vpon his estate: *and thou shalt dye in a polluted land*; there is a iudgement vpon his person: *and Israell shall surely goe into captiuitie forth of his land*; and there is a iudgement vpon his people; where wee plainely see, that for this sinne of *Amaziah*, in opposing *good Amos*, not onely *Amaziah's selfe*, and *familie*, should be plagued, but also the *whole Land* of *Israell* should fare the worse, and be carried into the house of bondage. The *Scribes*, *Pharisies*, and *chiefe Priests* did what lay in them to stop the mouth of Christ, to stay the passage of the Gospell; and was not this thinke you, one cause of their woefull ouerthrow, and confusion?

[m] *In Amazia sacerdote proponitur exemplum hominis mendacis. Piscat. in Amos. c. 7. Obs. 6.*

[n] Amos. 7. 16. 17.

Againe,

Againe, *Abuse of the tongue* in most sorts of people, doth presage some *wrath* to be a kindling against *that* people. *Ierusalem is ruined, and Iudah is fallen* (saith the Prophet[o]) *because their TONGVE* (as well as their doings) *is against the Lord, to prouoke the eyes of his glory.* Of all kinde of outward calamities that can befall a people, [p]none is more grieuous then *Warre*, (*Dauid* had rather fall into the handes of God[q], then to be exposed to the mischiefe of *warre*). But there would be [r] *no warre* amongst men, if there were no *euill tongues*[s], which are indeed the very causes of the same. Now the *Tongue* is abused diuerse wayes: by *lyes, oaths, slaundering, flattering, giuing euill counsell, cursing, backbiting, keeping silence when it should speake to the glory of God*; but how many thousands of people doe *these euills* destroy? Search the [t] Monuments of Antiquitie, (especially the sacred Scriptures) and, whatsoeuer Tragedies haue beene really acted, whatsoeuer tyrannies haue beene exercised against a people, you shall finde *some*, or *all* of these forenamed *Abuses of the Tongue*, to haue beene (in part) the originall of the same.

18. *Signe.* Abuse of the Tongue.

[o] Isa. 3. 8.

[p] *Nullum calamitatis genus, grauius exitiorum diluuium inuehit, quam bellum.* Eras. de ling. p. 155.

[q] 2 Sam. 24. 14.

[r] *Atqui nullum esset bellum inter mortales, si nulla essēt malæ lingua, quæ belli causas sub ministrarent.* Eras. ibid.

[s] *Quot hominū millia quotidiè subuertit adulatrix lingua? quot impiorum consiliorum incantatrix? quot iuuidia facino nocens? quot obtrectatrix? quot comitiorū speculis violenta?* Id. ibid.

[t] *Repete veterum monumenta, relege quicquid est tragediarum, qu cquid vnquam gestum, a tyrannis crudeliter, ac tragicè, comperies a malâ linguâ profectum initium.* Id. ibid.

* Concerning *lying*, *Hosea* reckoneth it vp amongst the sinnes for which the Lord had *a controuersie with the Land of Iudah*; and for which, he threatned that *the inhabitants should languish, and all their prouision* (as fish, flesh, and foule) should be seized vpon by the enemie, and taken away violently *as a prey*[u]. *They bend their tongues like bowes for lies* (it's *Ieremies* speech[cc]) *they will not speake the truth, they haue taught their Tongue to speake lies, therefore saith the Lord of hostes, behold I will melt them, and trie them* (* in the fire of affliction); ¶ I will punish them according to their deseruings; *how shall I doe for the daughter of my people?* that is, [x] *I must needes glorifie my iustice, in not suffering such a disgracefull sinne as this is to escape Scot-free, without punishment. Truth is perished, and is cut off from their mouth*[y]. And marke what followeth immediately;

* 1. Lying. [u] Hos. 4. 1. 2. 3. [cc] Ier 9. 3. 5. 7. * *Fiscat. Scil. ignē afflictionis.* ¶ *Puniam eos debita pœnâ.* Lyra. ad loc. [x] *Tantum decus culpa non debet dimitti sine decore iustitiæ.* Lyra in Ier. c. 9. v. 7. [y] Ier. 7. 28.

[z] Verſ. 29. ately; [z] *Cut off thine hayre, oh Ieruſalem, and take vp a lamentation on high places, for the Lord hath reiected, and forſaken the generation of his wrath.*

2. Swearing. 2. As for *ſwearing*, who hath not heard that ſpeech of the Prophet? *Becauſe of ſwearing the Land mourneth, the pleaſant places of the Wilderneſſe are dryed vp* [a].

[a] Ier. 23. 10.

3. Slaundering. 3. That *ſlaundering* brings generall iudgements, it is euident alſo, by the ſame Prophet; *They are grieuous reuolters, walking with SLANDERS* [b]; and vpon this followeth,

[b] Ier. 6. 28.

[c] Verſ. 30. [c] *Reprobate ſiluer ſhall men call them, becauſe the Lord hath reiected them.*

4. Flatterie. 4. That the *flattering tongue* doth preſage ruine, the ſame Prophet proues alſo; *The Prophets propheſie lies in my name, I ſent them not, neither haue I commanded them, nor ſpake vnto them: they Propheſie to you a falſe viſion, and diuination, and a thing of naught, and the deceite of their owne heart. Therefore thus ſaith the Lord, by ſword and famine ſhall theſe Prophets be conſumed; and the People to whom they Propheſie ſhall be caſt out into the ſtreets of Ieruſalem becauſe of the famine, and the ſword, and they ſhall haue none to bury them, nor their wiues, nor their ſonnes, nor their daughters* [d].

[d] Ier. 14. 14. 15. 16.

5. Giuing euill Counſell. 5. *Euill counſell* giuen by *Rehoboams* Vpſtarts, rent the kingdome out of the hand of *Rehoboam*, and made a breach amongſt the Tribes of *Iſrael* [e]. The euill counſell which the *Nobles* gaue *Ioaſh*, brought the *Hoſt of Syria againſt Ieruſalem, and Iudah*, which killed the *Princes*, and ſpoyled the *People* of the Land [f]: Did not alſo the bad Counſell which *Zereſh* gaue to her husband *Haman*, breed the downefall of *Haman*, and the vtter ouerthrow of his *poſteritie* [g]?

[e] 2 King. 12. 10. 16.

[f] 2 Chron. 24. 17. 23.

[g] Eſth. 5. 14. Compared with Ch. 7. 10. & 9. 14.

6. Curſing. 6. That abuſing of the Tongue, by curſing, and rayling, doth goe before deſtruction, it is plaine from the example of *Rabſhekah*; For when he in the name of *Senacherib* his Maſter rayled vpon *God*, as if he were weake and impotent, vpon *Ezekiah*, and the whole Hoſt of the liuing God, as if they were *vainely confident*, charging them to truſt in *one*, who was not able to deliuer [h]. And *thus* blaſpheming both *God*, and *his people*; *then* the whole Hoſt of the *Aſſyrians*

[h] Iſa. 36. 4. 5. &c.

(which

(which that *Rabshekah* was a chiefe man amongst) was most strangely smitten, and discomfited by an Angel of the *Lord* in the night: insomuch, that (as the Text saith) there were slaine at that time, *an hundred, fourescore, and fiue thousand*[i]. The *Iewes*, in Christ his time, did rayle vpon Christ, saying, that he had a Deuill[k], that he was a drunkard, a glutton, a friend of Publicans and sinners, yea, their friend in the worst sense, to beare them out in their vngodly courses, or a *Libertine*, allowing them in their notorious euills[l]. Thus they rayled on *Iohn Baptist*[m], on the rest of the Apostles, calling them, such as were *drunke with new wine*[n]. And why might not *this* as well as any thing else, be the cause of that destruction, which came vpon their Citie, and themselues?

[i] Isa. 37. 36.
[k] Ioh. 8. 48.
[l] Mat. 11. 19.
[m] Mat 11. 18.
[n] Act. 2. 13.

7. As touching *backbiting*; Wee reade that *Aaron* and *Miriam*, by defiling their tongues, with *this* sinne, against *Moses*, did not onely kindle the anger of the Lord against *themselues* in particular, but also caused the Lord to testifie his displeasure against the whole congregation of the *Israelites*, by *removing the Cloud* (a signe of his gracious presence) *from the Tabernacle*[o]. Hence is that of *Ieremy*; *Their tongue is as an arrow shot out, one speaketh peaceably to his neighbour*, (that is, to his neighbours face) *with his mouth, but in heart he layeth his wayte*, and behinde his backe he will speake euill of him; *Shall not I visit them for these things, saith the Lord*[p]?

7. Backbiting.
[o] Num. 12. 8. 9. 10.
[p] Ier. 9. 8. 9.

Lastly, Whether abusing the tongue by needlesse, and harmefull *silence*, (men not daring to speake their mindes boldly and freely for Gods honour, and the good of the Church, when they are called thereunto) whether *this*, I say, hath not gone before some ouer-spreading calamitie, I appeale but to the Prophet *Isaiah*, who seemes to make *mutenes in such as should* speake, the cause of destruction. Heare his owne wordes; *All yee beasts of the field, come to deuoure, yea, all yee beasts in the forrest*[q]; that is, *Come yee enemies, destroy my people*. Why? What's the matter? Marke what followeth, *His Watch-men are all dumbe dogges, they cannot barke, sleeping, lying downe, louing to slumber*. As if he should haue said;

8 Needlesse and hurtfull silence.
Vbi contra Deum aliquid agitur periculosum est pastori si taceat. Pomeran. cont. Iudæ. l. 1 præfat.
[q] Isa. 56. 9.
[r] Vers. 10.

[Quod ſi tantæ cladis atq; ruinæ cauſa quæras, hæc in grauiſſimis numerari poteſt: Quod qui cum ſe canes eſſe putent, quibus commiſſa fuerit ciuitatis cuſtodia, tamen muti ſunt, aut metu, mercedeve conſtricta lingua latrare non audent. Sanctius. in Iſa cap. 56. Paraph. v. 10.

Would you know the cauſe of this great ruine? amongſt many and weighty cauſes, this is one, that they which are the Watchmen, (thinking themſelues to be appoynted for the ſafe keeping of the Citie) are dumbe, keepe ſilence when they ſhould not: not daring to barke, and fray away occaſions of iudgements from the people, by ſpeaking home, as they ſhould; hauing their tongue tyed, either with the ſtring of baſe carnall feare, or the golden cord of profit and reward. So much of the eighteenth ſigne, of an enſuing plague.

*19. Signe. Strange Accidents.

*The nineteenth ſigne, is ſome *ſtrange, and vnwonted Accidents*, as *Warres, iarres betwixt kingdomes, apparitions in the ayre, earth-quakes*, and the like. Chriſt tells his Diſciples, that before the deſtruction of *Ieruſalem, there ſhould be warres, and rumours of warres, kingdome ſhould riſe againſt kingdome, and nation againſt nation, the Sunne ſhould be darkened, the Moone ſhould not giue her light, and the ſtarres ſhould fall from heauen, and the powers of the heauens ſhould be ſhaken*[t]; that is, ¶the very Elements ſhould ſuffer ſome extraordinary motion, beſides the courſe of nature. *Eccleſiaſticall Hiſtories* [u]make mention of the ſtrange things in particular that happened before the Sacking of that Citie: as namely, *A ſtarre like a ſword: A Comet enduring more then the ſpace of a whole yeare: a ſtrange light ouerſpreading the Altar, and the Temple in the night time: a Cow calued a Lambe: a great gate opened of it ſelfe: an Armie of Souldiers were ſeene in the Cloudes: a voice crying in the Temple, Let vs goe hence: one Ieſus the ſonne of Ananias cried continually, *Woe, woe, all about the Citie.* What ſtrange darkenes was in the ayre, in the Land of *Ægypt*? How did the Waters contrary to their naturall courſe, diuide in the middeſt, and ſtand vp like a wall, before *Pharaoh* and his hoſt were drowned in the Sea*? How did the Sun and Moone ſtand ſtill, when the Lord deſtroyed the *Amorites* by the handes of *Ioſuah*[x]? Thus *ſtrange Accidents*, haue oftentimes prognoſticated great iudgements.

[t] Mat. 24. 6. 7. 29.

¶ Gualth.

[u] Euſeb. Eccleſ. hiſt l. 3. c. 8. Ioſeph. l. 7. de bello Iudaic. c. 12.

* Αἰ, Αἰ ἱεροσολύμοις.

* Exod. 14.

[x] Ioſ. 10. 13.

20. Signe. Idolatry.

In the twentith place, What ſhall I ſay of *Idolatry* and *ſuperſtitition*? I thinke there is none amongſt you, but are verily perſwaded, that *that* is the Harbinger of ſome grieuous miſery

miſery to come vpon a Land*, where it is entertained either to *iuſtle out* the *Goſpell*, or to *play Checmate* with the Goſpel. Witnes the miſerable, bloudie, and trecherous times, that haue beene in *France*, ſince the holy and prophane haue bin mingled together; *Chriſt* and *Beliall*; the true Religion, and the falſe. Witnes the diuiſion of the kingdome of *Iudah**. Witnes abundance of places in the Prophets; as theſe; *Thy calfe, oh Samaria, hath caſt thee off*[y]. *They ſacrificed to Baal, and burnt incenſe to grauen images; The ſword ſhall abide in his Cities, and conſume his branches, and deuour them*[z]. *Their Land is full of Idolls, they worſhip the worke of their owne handes, that which their owne fingers haue made; Therefore thou haſt forſaken thy people, the houſe of Iacob*[a]. Diuerſe the like ſpeeches are oft to be met withall; In ſtead of all the reſt, take this one: *Ye haue borne the Tabernacle of your Molech, and Chiun your images, the Star of your God, which yee made to your ſelues, Therefore will I cauſe you to goe into Captiuitie beyond Damaſcus, ſaith the Lord, whoſe name is the God of hoſtes*[b]. The *Iewes*, in Chriſts time, were very obſeruous of the *ſuperſtitious Traditions* of their Fathers, preferring the ſame before the *Commandements of God*; and did they not rue for it afterward? *This* was another thing that went before the ſetting vp of the abomination of deſolation in their habitations.

Marul. l. 6. c. 7. 302.

Ob Idololatriã diuiſum fuit Iudæ regnum.

* See *Ier.* 7. 17. 18. 19. 20.

[y] Hoſ. 8. 5.

[z] Hoſ. 11. 2. 6.

[a] Iſa. 2. 8. 6.

[b] Amos. 5. 26. 27.

In the 21. place, *leſſer* plagues haue vſually beene forerunners of ſome *greater*. The Prophet *Iſaiah* in his third Chapter, at the beginning, ſeemes to giue vs to vnderſtand, that before the *Babyloniſh* Captiuitie, *theſe leſſer euills* ſhould goe. 1. Famine[c]. 2. The weakning of the Artillery, and furniture for warre[d]. 3. The weakning of policie, and taking away of thoſe chiefe ones, that ſhould plead, iudge, and ſtand for the Common-wealth, as, the *prouident*, the *auncient*, the *Iudge*, the *honourable man*, the *Counſeller*, and the *eloquent Orator*[e]. 4. The decay of thoſe Arts, and mechanicall Trades, whereby a Land is maintained, or the taking away of the *cunning Artificer*[f]. 5. Confuſion in Subiects, and contempt caſt vpon their betters by inferiours; the *childe*

21. Signe. Leſſer puniſhments. Iſa. 3.

[c] Verſ. 1.

[d] Verſ. 2.

[e] Verſ. 2. 3.

[f] Verſ. 3.

behauing himſelfe proudly againſt the auncient, and *the baſe a-*
g Ver. 5. *gainſt the honourable* g. So before the Sacking of *Ieruſalem*,
*Mat. 24. 7. 8. there went *famines*, *peſtilences*, and other *beginnings of ſor-*
rowes *.

22. *Signe.* Incorrigiblenes. Laſtly, generall *incorrigiblenes*, and impenitency, notwithſtanding theſe leſſer euils fore ſent vnto them, and inflicted vpon them. *Amos* hath almoſt an whole Chapter in his Propheſie to this purpoſe *; wherein, after he hath brought in the Lord chiding the *Iſraelites*, becauſe that neither *famine* h, nor *drought* i, nor *blaſting*, and *mildew vpon their vineyards, fig-trees, and Oliue trees* k, nor *peſtilence*, nor *the ſlaughter of their yong men* l, nor *the ouerthrowing of ſome of them like Sodom and Gomorrah*; and the plucking of *THEM* (whom he *then* ſpake to) *like a fire-brand out of the fire* m, could make them repent; but ſtill they refuſed to returne vnto the Lord). After (I ſay) *all this*, he brings the *Lord* in, concluding *thus*; *Therefore thus will I doe vnto thee O Iſrael* n. How thus? What would he doe? Looke backe into the *ſecond*, and *third* Verſes; *I will take you away with hookes, and your poſteritie with fiſh-hookes, and ye ſhall goe out at the breaches*, (that is) *into Captiuitie*. *THIS, euen THIS will I doe vnto you.* This ſtrange impenitency did procure, and prognoſticate the great ruine, and downe-fall of *Chorazin*, *Bethſaida*, and *Capernaum*. *Woe vnto thee Chorazin, woe vnto thee Bethſaida, for if the mightie workes which haue beene done in you, had bin done in Tyre and Sidon, they would haue repented long agoe in Sackcloth and aſhes. And thou Capernaum which art exalted vnto heauen, ſhalt be brought downe to hell, for if the mightie workes which haue beene done in thee, had beene done in Sodom*
* Mat. 11. 21. 23. *and Gomorrah, it would haue remained vntill this day* *. As if he ſhould haue ſaid: Becauſe you *Chorazin*, *Bethſaida*, and *Capernaum*, did remaine incorrigible, & would not repent, notwithſtanding, *my many*, and *great workes* among you, *therefore*, great ſhall your deſtruction and ouerthrow be.

Theſe are the ſignes, which muſt be obſerued, and taken notice off, by thoſe that would foreſee the plague.

Obiect. But peraduenture will ſome put that vpon mee, which

the

* Viz. the 4. Ch. from the 6. verſe to the 13.
h V. 6.
i V. 7. 8.
k V. 9.
l V. 10.
m V. 11.
n V. 12.

the chiefe Priests, and Elders put vpon *Iudas* (when in the horrour of his conscience he brought backe vnto them the price of innocent blood) *What is that to vs*? What doe these signes and markes which you haue now set downe concerne VS?*

*Mat. 27. 4.

Surely very much. I would to God that experience did not too too truely apply most of *these* sinnes, and signes to *our* Land, to *our* age. Which wee must not wilfully be ignorant off, if wee would foresee the plague.

Answ. The particular applicatiō of the former signes to *our* Land; which is the second Branch of the last generall direction how to foresee the euill.

§ First, there is monstrous, and intollerable *ingratitude* amongst vs. What blessings hath the Lord with-held from vs? What mercies either *positiue* or *priuatiue* hath not He heaped on vs? *Wealth* wee haue; our Land is another *Goshen*, another *Canaan*; *Health*, *peace*, and *prosperitie* we haue; That which was once propheſied to *Ierusalem* by *Zacharie*, is fulfilled amongst vs, by reason of the abundance of peace which wee enioy; *The old men and old women dwell in our streetes, and many a man with his staffe in his hand for very age. The streetes of the Citie are full of boyes, and girles, playing in the middest thereof* P. What great and admirable deliuerances hath he wrought for vs*. Hath he not bestowed vpon vs the *Gospell of Peace*, offering, yea giuing thereby, (if we will but receiue Him) his *beloued Sonne Christ Iesus?* It is true, now and then he hath scourged vs, he hath punished vs, yet he hath done it so *Fatherly*, so *fauourably*, that his *rods* haue rather beene *mercies* then *punishments* q. And whereas, for *these helpes, and comforts of life, we are bound to giue thankes to our Creator* r, yea, to *this* very end haue our soules breathed into vs, and our tongues giuen vs s; yet, how few *Dauids*, and *Maries* be there, who rouse vp their *soules* t, awaken their *glories* u, their *tongues* to magnifie the Lord, and striue, with *all that is within them to prayse his holy Name**? There are *some* amongst vs (O lamentable to consider it) who complaine against Gods goodnesse, because he giues them what

§ 1. *Ingratitude in England.*

P Zach. 8. 4. 5.

*Witnes 1588 & Nouemb. 5. 1605.

q Pœnæ a Deo *nobis illatæ, misericordiæ magis sunt quam pœnæ. chrys. in Gen. c. 8 Ho. 25*

r Τοὺτων ἁπάντων πολαὺων ὁμολόγει τῷ κτίσῃ τὴν χάριν, ὑπὲρ ὧν οὐκ ἐποιησεν μονον ἡμᾶς, ἀλλὰ καὶ τῆς πρὸς τὸ ζῆν ἀσφαλείας ἐφροντισεν.

Asterius. Homil. de Diu. & Laz. pag. 2. s *Ea Propter, & animam nobis inspirauit, & linguam dedit, vt sua in nos beneficia animis percipientes Dominum agnoscamus (chrysost. in Gen. Hom. 25.* t Luk. 1. 46. u Psal. 57. 9 * Psal. 103. 1.

they doe desire [x]. Send he vs [y] wet, or drie, scarcitie or plentie, he can neuer content vs. The abundance of good things, which he doth bestow vpon vs, doe we accuse him, and murmure against him for? Doe not the *MOST* of vs, like the old *Israelites*, requite his loue with *rebellion*, his kindnes with *transgression* * ? Doe not the *BEST* of vs fall infinitely short of rendering *that prayse* wee owe vnto him? When we haue done the best we can, wee must needes cry out; *We are vnprofitable seruants.*

¶ Secondly, how generally *corrupt* and *depraued* the *manners* of men be, in all sorts amongst vs, from the *high* to the *low* [z], &c, not onely [a] *had* our *Ancestors* cause *before* vs, *shall* our *posteritie* haue cause *after* vs, but also *our selues NOW* haue iust cause to complaine: Wee haue wanted no holy meanes to make vs good; Our good God, and blessed [b] Sauiour hath denied vnto vs, neither *precept*, nor *patterne*; hath stored vs both with *Commandements*, and *examples*, to keepe vs from *vice*, to draw vs to *vertue*, yet what a [c] *mixture of euill* is there amongst vs? and how haue *all almost expelled* [d] *Righteousnesse* from their hearts, and liues? So that [e] except it be a *few* (the little flocke of Christ I meane, vpon whom the word of God hath wrought sauingly and effectually) the whole company of those that haue the *name* of *Christians*, are little better then a very sinke of vngodlines. [f] What can *after ages* adde to the wickednes of *our* age? or

[x] *Quid dicis hâc re improbius, qui de tot tumelijs suis poteſt? etiã in hoc de miſericordia Dei querimur, quia tribuat quod rogamus. Salu. de Pro. l. 3. p. 77.*

[y] *Si aſtus eſt, de ariditate cauſamur; ſi pluuiæ de inundatione conqueremur; ſi infœcundior annus eſt accuſamus ſterilitatẽ; ſi fœcundior vtilitatem. Adipiſci abundãtiã cupimus, et eãdẽ adepti accuſamus. Id. ibid.*

* *Vt in quantũ eos beneficijs ſuis ille ad ſe illexerat ad propitiandum, in tantum illi ab eo recederent. Salu. de Prou. l. 7. p. 220.*

¶ 2. Generall Corruption in *England*. [z] *Quis eſt vel diues, vel nobilis, aut innocentiam ſeruans, aut à cunctis ſceleribus manum abſtinens, Salu. de Prou Dei l. 3 p. 86.* [a] *Hoc maiores noſtri queſti ſunt, hoc nos querimur, hoc poſteri noſtri querentur, euerſos eſſe mores, regnare nequitiam, in deterius res humanas & in omne nefas labi. Senec. de Benef. l. 1 cap. 10 pag. 386.* [b] Οὐ τοῖς ἀπόφατικοῖς μόνον θεοπίσμασιν ὁ Θεὸς ἡμῶν, ἀλλὰ Σωτὴρ παιδεύει ἡμας, ὡς τὲ μισεῖν κακίαν καὶ ἀγαπᾶν ἀρετὴν ἀλλὰ καὶ τοῖς ἐναργέστι τῶν ὑποδείγμάτων, σαφῆ παραδίδωσι τὰ τῆς ἀγαθῆς πολιτείας μαθήματα, ἔργοις ὁμοῦ καὶ λογοις προσβίβασθον ἡμας τῆ κατανύξει τῆς ἀγάπης, καὶ φιλοδέω ζωῆς. *After. Hom de Diu. & Lazar. p. 1.* [c] *Miſcent mores mali Plaut. in Trinu. Omnia fanda nefanda mali permixta furore. Catull.* [d] *Inſtitiamq; omnes cupida de mente fugarunt. Id.* [e] *Præter paucissimos quosdam, qui mala fugiunt, quid eſt aliud pene omnis cœtus Chriſtianorum, quam ſentina vitiorum Salu. de Prou p. 81.* [f] *Nil erit vlterius quod noſtris moribus addat poſteritas, eadem capient, facientq; mineres. Iuuenal. Satyr. 1.*

how

how can they be *exiller* then *this* is? If I should speake of *drunkennesse, gluttony, adultery, extortion, theft, rapine*, and such like sinnes [g], (as I shall afterward touch them more in particular) it is euen pitie to thinke how many thousands are addicted vnto *them*. It is easier to finde men guiltie of *all* sinnes then *not* of all; it is easier to finde such as doe commit rather *great* transgressions with *lesser*, then the *lesser* with-*out* the *greater* [h]. To let passe the rude behauiour, and lewd carriage of such as neuer had so much as *ciuill education*, it is too apparent, that Corruption hath such domination ouer some that *professe* Religion, that it is accounted a kind of holines in *them* to differ *but a little* from the *lewder*, and *profaner* sort, and to be *somewhat lesse vitious* then *they* are [i]. We declare our sinnes as *Sodom*, wee hide them not; We *haue Whores foreheads that cannot blush*. Yea, sinne is not onely * *committed*, but also *taught*, as in a Schoole amongst vs.

§ Thirdly, Although there be some amongst vs who doe reuerence the Word of God, account *the feete of them beautifull that bring the glad tydings of saluation* [k]; who, with the *Galathians*, would be ready to *plucke out their eies* to do *Paul* good [l], entertaining him as an *Angel of God* [m]: of whom we may *say*, as the Apostle *writes* of the *Thessalonians*; *The Gospell hath come vnto them in power* [n], *they haue receiued it with ioy* [o], who are the very *hope, ioy, crowne, and reioycing* [p] of the Lords Ministers, that labour amongst them; Although (I say) there be *some such* amongst *vs*, (and blessed be God for it) yet the Word of God is *greatly contemned* amongst vs notwithstanding *this*. Wee haue, not onely *those* amongst vs, who, without [q] any reuerence rush into the Temple of the Lord: when they are *there*, letting their hearts run loose to imagine all manner of wickednesse, and *after* they haue beene *there*, fall to their old sinfull courses againe; some to

[g] *Quotum enim quemq; inuenies in Ecclesiâ, non aut ebriosũ, aut helluonem, aut adulterum, aut fornicatorẽ, aut raptorem, aut ganeonem, aut latronem, aut homicidam? Salu. de Prou. lib. 3. p. 81.*

[h] *Facilius inuenias reos maiorum omnium, quam non omnium, facilius maiorũ criminũ quam minorum, ideſt facilius qui, et maiora crimina cũ minoribus, quã qui minora tãtum sine maioribus, perpetrarint. Sal. ibid.*

[i] *In hanc enim morum probrositatẽ prope omnis Ecclesiastica plebs redacta est, vt in cũcto populo Christiano, genus quodãmodo sanctius sit, MINVS esse vitiosum. l. ib. p. 82.*

* *Scelus nõ tantũ geritur, sed docetur. Cypr. Epist. 2. l. 1. § 3.* The *Word* is contemned amongst *VS*.

[k] Rom. 10. 15.

[l] Gal. 4. 15.

[m] V. 14.

[n] 1 Thes. 1. 5.

[o] V. 6.

[p] Ch. 2. v. 19.

[q] *In templa, in altaria, atq; in Sacraria Dei, passim omnes sordidi, ac flagitiosi, sine vllâ penitus reuerentiâ sacri honoris irrumpunt. Sal. de Pro. l. 3. p. 82.*

theft, ſome to *riot*, ſome to *incontinencie*[r], and the like, (all which cannot but be a kinde of *contemning Gods holy Ordinances*) but alſo there are *ſuch* as doe *more groſſely*, and *notoriouſly* deſpiſe *Prophecying*[s]; eſteeming *PREACHERS* the *Troublers of Iſrael*[t], not giuing them the tith of that reſpect, which our *blind fore-fathers* did to euery *Frier*, and *hedge-Prieſt* in *their* dayes: and accounting *PREACHING* as a *triſle, a toy, a needles matter, a thing that of any thing whatſoeuer, might beſt be ſpared.* Whence it comes to paſſe, that either they refuſe to heare, or, if they *doe* heare, they fret in their *hearts*, and ſpeake with their *tongues* againſt it, as if they were onely skilfull, to deale with the *Miniſtrie of Gods Ordinance*, as * *One* complaines the Heathens in his time did, with the *Myſteries of Gods prouidence*, euen lade, and inueigh againſt the ſame, *with cauills and reproches*[u]. And as touching the *Word written* in the Booke of the *Scripture*, how many there are that contemne *THAT*, experience abundantly witneſſeth. Though to § *accuſe THAT, be to accuſe GOD himſelfe*, yet *Some* are not aſhamed to accuſe *IT, to be the cauſe of Hereſie, and Error*, of *ſchiſmes*, and *diſſentions*, when it is [x] *not* ſo; to be *inſufficient* of it ſelfe to declare the truth, when as [y] *indeed* it is *ſufficient*; to *be impoſſible to be vnderſtood*, when as yet, with the helpes which God affordeth vs, it is *poſſible* to be vnderſtood, and a man may attaine to that knowledge of it (in ſome good meaſure) which he doth deſire [z]. How many neglect the reading and ſtudying of the Scriptures: and though the writings of the Prophets and Apoſtles are neceſſarily to be read [a]; and though (as

[r] *Si vult quiſquam ſcire quid in templo huiuſmodi homines cogitauerint, videat, quid ſequatur. Siquidem, cõſumatis ſolennibus ſacris, ſtatim ad conſuetudinaria omnes ſtudia diſcurrunt: alij ſcilicet vt furẽtur, alij vt inebrientur, alij vt fornicentur, alij vt latrocinẽtur. vt euidẽter appareat hoc eos eſſe meditatos, dum intra templum ſunt, quod, poſtquam egreſſi fuerint, exequũtur. Id ibi p. 83.*

[s] 1 The. 5. 20.

[t] 1 Kin. 18 17.

* *Theodoretus.*

[u] Σκώπτειν μόνον ἐιδότες τὰ τῆς θείας οἰκονομίας μυςήρια. i.e. *Solum perſticauillis & diſertis inceſſere diuinæ Diſpenſationis myſteria. Græc. Affect curat. Ser. 6. p. 100.*

§ Τὰ τῶν γραφῶν αἰτιᾶσθαι ἴσον ἐςι καὶ θεὸν αἰτιᾶσθαι. *Nilus. Epiſc. Theſſal. de cauſ. diſſenſ. Eccleſiaſtic. l. 1. p. 21.*

[x] Οὐτε τοῦτο τῆς διαφόρεως αἴτιον, οὐτε πολλῷ μᾶλλον ὁ τῆς γραφῆς λογος. *Id. ibid.*

[y] Αὐτάρκεις μὲν ἐισὶν αἱ ἁγίαι καὶ θεόπνευςοι γραφαὶ πρὸς τῶν τῆς ἀληθείας ἀπαγγελίαν. *Athanaſ. contra. Gent. Orat. Tom. 1. p. 1.*

[z] Πολλοὶ τ̃ μακαρίων ἡμῶν διδασκάλων σωταχθέντες λόγος, ὅτις ἑαυτῆς ἐντύχοι εἰσεται μέν πως τῶν τῶν γραφῶν ἑρμηνείαν ἧς δὲ ὀρέγεται γνώσεως τυχεῖν δυνήσεται. *Athanaſ. Orat. cont. Gent. Tom. 1. p. 1.*

[a] Ἀναγνόσεον ὁμοίως, τὰ τῶν ἱερῶν ἀποςόλων μαθήματα, ἀλλὰ καὶ τὰ τῶν θείων προφητῶν θεωρίσματα. *Theod de Græc. Affec curat. Ser 2 p. 27.*

[b] Christ himselfe testifieth) the reading of the *Scriptures* is *life it selfe*, when he saith, *Io.* 6. the words that *I speake are spirit and life.* Now such *Accusers* of the *Scriptures*, such *Refusers* to *reade* the *Scriptures*, are in *England*, if there be *Papists*, if there be *Atheists* in our Land. Of *both* which sortes, who can denie there are too many.

[b] *Quod autem sacrarum literarum lectio vita sit, Dominus testatur, dicens, &c. Ambros. Ser. 36. Tom. 3. p. 262.*

* Fourthly, besides the contempt of the Word, wee are guiltie of *despising the offers of grace.* The *Mediator* of grace Christ Iesus is offered, and by *vnbeliefe* we reiect *Him.* The *Spirit* of grace is offered by many a good motion, which the Lord infuseth, and *it* is quenched. The *Couenant* of grace is offered, and on condition men will but *put off the old man*, and *put on the new man*, the Lord tendereth himselfe to be their God, and to take them to be his people for euer, and *this* is not regarded. In a word, *all* the *priuiledges* of Gods kingdome are tendered to vs *all* that *doe* liue, or (if we will) that *may* liue vnder the *Gospell*, yet how many of vs doe preferre before *these offers*, the offers of a rich marriage, of a Farme, a yoke of Oxen, tendred by a mortall man.

* 4. Wee are guiltie of reiecting the offers of grace.

Fiftly, As touching the abuse of Gods *patience* and *goodnes*, it is as manifest as may be, that this kingdome standes deepely charged with the guilt of *this* sinne. First (I say) we haue abused the *patience* of God. How many *gray-headed sinners*, are there in *our* Land, for whose repentance the Lord hath wayted a long time, who grow worse and worse rather then better, who * still goe on in *impenitency*, and (for ought that any man can see) they haue no purpose but to liue and die in their *olde* impietie. And as for Gods *other* blessings, the Lord hath as iust cause to complaine against thousands of *VS*, as he had once against the *Israelites*[c], that, the *ornaments, and bracelets, chaynes, and Iewells, siluer, and gold, linnen, and silke*: that is, our riches, and treasures, and all kinde of outward blessings, which God hath giuen vs for *necessitie*, and *delight*, haue beene abused, though not to the direct maintaining of *Idolatry*, (saue peraduenture the wealthy estate of some rich *Recusants* amongst vs) as *Israels* were, yet to the maintaining, either of *Whoredome, drunken-*

5. Gods patience & goodnes are abused amongst vs.

* *Prioribus malis maiora iunxistis. Bern. Epist 68. fol. 221. I.*

[c] Ezek. 16. 11. 12. 13. 14. 15. 16.

nes,

nes, idlenes, revenge, ſtage-playes, diabolicall meetings, and ſocieties [d], and all kinde of immoderate, and immodeſt vanities [e], as though ([f] Parthian-like) wee knew not what other vſe to make of the good things wee doe enioy, then *this*, euen to fight againſt God with the ſame.

§ Sixtly, *Couetouſneſſe* is a [g] diſeaſe that *moſt* are taken, and holden with. How many a man, and woman is there, who for *gaine* [h], feare not to lye, to forſweare, to theeue, to breake promiſe, to deceiue, to *rage, and to fill themſelues with fury?* Is it not come to paſſe in [i] our age, that the maintenance of the *Miniſtrie*, is taken away from ſome, and that, which was conſecrated a *Levites* portion, for his ſeruice at the *Sanctuary*, is now converted moſt *Sacrilegiouſly* to *profane* vſes, it may be, to maintaining *dogges*, or *birdes?* How many be there who for the *world* [k] regard *Religion* no more then a ruſh, yea, can be content to [l] abiure *Religion*, if they be neuer ſo little prouoked vnto it? How vnſatiable are *ſome*, who, though they haue ſcraped a great deale together, yet can neuer ſee when their heape is big enough [m]. Neither is this the fault of *ſuch* onely as haue a [n] *great charge* to prouide for, (though *that* would not excuſe the ſin) but alſo of ſuch as are *alone*, whoſe folly the *Preacher* admireth, ſaying; *There is one alone, and there is not a ſecond, yea, he hath neither childe, nor brother, yet there is no end of all his labour, neither is his eye ſatisfied with riches, neither ſaith he, for whom doe I labour, and bereaue my ſoule of good* [o]? What a multitude of *Vſurers* hath

[d] *Quid dicam quod ad Diabolicas ſodalitates innumera multi conſumunt pecunia. Chryſ. in Mat. c. 11. Hom. 77.*

[e] Διὰ δύο σωτόμεον ὀνομαζῶν ὁ λογος σκέπλει, καὶ χωμωδεῖ τὴν πλεδωσαν, καὶ ἀμελρον τῶν καχῶς πλυδέντων διάχυσιν. *i. e. Hac oratio duobus, & quidē brevibus verbis eos notat, ac traducit, qui nec reſtè, divitias habent, & ad inanes, immodicoſq; ſuptus abutuntur. Aſter. Hom. de Div. & Laz. p. 2.*

[f] *Parthianis, auri, argentiq; nullus, niſi in armis vſus eſt. Iuſt. Hiſt. l. 41. c. 2. p. 284. § 6.*

Couetouſneſſe, Oppreſſion, and Violence doe abound here.

[g] *Maxima pars hominum morbo iactatur eodem. Horat. Sat 3. 1. 2.*

[h] *Prohāc non mendacy, non periurȳ, non furti facinus p. rhorreſcit, non fidem frangere, non iracundia noxio furore ſuppleri. Caſſian. l. 7. c. 7. Qui divitias amat nec peiurare timet, nec alios fraude circumuenire dubitat, nec eum omnino apertè mentiri pudet, ſi quid ex eo ſe facturum lucri credit: neq; quiſquam eſt qui in leuiſſimis etiam rebus tam facile iurat, quam dives tuar. as. Marul. Evang. l 5 c. 19 p. 282.*

[i] *Noſtrâ ætate contigit Chriſtianorum Eccleſias à Chriſtianis prophanari, aurum à gentumq; Deo conſecratum per vim auferri. Id. ib.*

[k] *Nulla ibi Religionis ratio habetur, vbi auari animi nihil niſi quod rapiant attendunt. Id. ib.*

[l] *Si lucri quid detur potius rem diuinam deſeram. Plaut. in Pſeud.*

[m] *Quamvis autem multa depradentur, multa parent, multa vndiq; congerant, nunquam tamen ſatiantur: ſemper reſtat quod acerno addi cupiunt. Marul. Evang. l. 5 c. 19. p. 279.*

[n] *Nec minus huic vitio obnoxij ſunt, qui liberis, nepotibuſq; abundant quam qui ſoli ſunt: Qualem Eccleſiaſtes admiratur dicens, &c. Id. ibid.*

[o] Eccleſ. 4. 8.

England,

England, who are ſuch a wretched, and wicked kinde of people, (for the moſt part) that *one of the* P *ancients* thought, there was no fitter creature to compare the *Deuill* himſelfe to, then the *Vſurer*: for, as the *Vſurer* doth make ſure to himſelfe, and get into bonds the *patrimony*, and *inheritance*, and ſo ſometimes the very *life* of the borrower, for a little money which he lends him to ſatisfie his neede for the preſent; So the *Deuill* for a little *fleſhly, or worldly content*, which he lends a man for a moment, gets the *very ſoule* of *that* man into bondage, and makes the poore *ſinner* make over vnto *his* vſe, and ſeruice, the whole patrimony of the powers of his ſoule. Such a *Viperous brood*, I ſay, there is amongſt vs. In a word, ſo farre are the moſt of vs from procuring *one anothers gayne*, with *ſome loſſe to our ſelues* (as dutie bindes vs when we are called vnto it) that we doe greedily ſeeke our *owne* profits, in *wronging*, and *hindering* of our *brother* q. Tell me now, are not *all theſe* infallible *Symptomes* of *this* maladie of *Couetouſneſſe*, and, by conſequent ſo many ſignes, that *this Land* is very much taynted, and infected with it? And as for the hand-maydes, *Oppreſſion* and *Violence*, how can the Land be free of *them*, when as *Couetouſneſſe* their *miſtreſſe* is in ſuch vſe, grace, and place? There are thoſe who (as the Prophet ſpeaketh) *doe ſtore vp violence and robbery in their pallaces* r. If any ſhould deny *this*; not onely the cruell exactions of the hatefull *Vſurer* (whom I ſpake of before) who lends to day, and exacts to morrow (then ſ which what can be worſe) will make it good; but alſo *Naboths Vineyard* wrongfully taken away, crying for vengeance againſt *great ones*: *Commons enclоſed from the common people*: *Tenants ſtockes rent out of their handes by griping, and grinding Land-Lordes*: *Countrey-mens lиings brought to nothing by the hypocriticall and cruell Oppreſſion of ſome Citie-Inhabitants*; *the complaints of the* t *Poore neglected by the Rich*; *the moane of the Orphane depri-*

P *Ambroſ. de Thob. c. 4. Tom. 4. p. 340. 341. Doctiores*, *ipſi fœneratori Diabolum putant comparandum, qui vires animæ, & pretioſa mentis patrimonium fœnerat quodam vſurariæ iniquitatis ſic ſumptu capit, ſic auro allicit, ſic reatu inuoluit, ſic caput pro theſauro repoſcit. Quid vobis iniquius qui nec ſic capitis eſtis ſolutione contenti? Quid vobis iniquius qui pecuniam datis, & vitam obligatis et patrimonium?*

q *Tantum abeſt, vt aliorũ commodis aliquid cum propria incommoditate præſtemus, vt omnes, vel maximè noſtris commodis cum aliorum incommodo conſulamus. Sal. de Pro l. 3.*

r Amos. 3. 10. ſ *Quid tetrius eo qui hodie fœnerat, & cras exigit? Eſt odibilis inquam homo huiuſmodi. Oblatio quidem blanda, ſed immanis exactio. Verum ipſe oblationis humanitas, facit ad. xactionis ſanitiam. Ambr. lib. de Thob. c. 12. Tom. 4. p. 346.* t Πόσοι πένητες ἀδικοῦνται; πόσοι δὲ ὀρφανοὶ, κονδύλιζονται; πόσαι δὲ χῆραι δακρυουσιν. *Aſter. Hom. de Diu. & Laz. p. 7. Hic arcentur hæreditatibus liberi, illis bonis donantur alieni. Cypr. Ep. 2. l. 1. f. 24.*

ned

ued of his maintenance; the Teares of the Widdow, for the wrongs they offer her, who ſeeke to vndoe her (euills too too common amongſt vs) doe ſo ſtrongly euince it, that it cannot be denyed with any colour, that there is, not onely *Oppreſſion*, but *moſt horrible* Oppreſſion, even *ſuch* Oppreſſion, as doth daily, and hourely knocke at Heauen-gate for vengeance; yea, for *heauie* vengeance, to fall downe vpon OVR Kingdome.

* 7. There is pride in *England.*

§ *Sui confidentia eſt peccatũ, quæ plus ſuperbiæ in ſe habet. Marul. Euang. l. 7. c. 1.*

* Seauenthly, Is there no *Pride* in *England*? What meanes then the § loftie conceites, that men haue of themſelues, becauſe of their gifts, be they *outward*, or *inward*? What meanes the *Rich-mans* ſcorning of the *poore*[u], the impatient ſtorming at *reproches*[x], the foolish affecting of vaine *praiſes*[y], not onely by perſons of *bad deſart*, but alſo by ſome, that haue honeſt *hearts*[z]? What meanes the *ambitious aſpiring*, both of [a] *Clerkes*, and *Laicks*, to high places, and that *ſtrife* to attaine *great Offices*, come they by them, by [b] right or by wrong? What meaneth that, ſome *Common-wealths, euill*, mens [c] *exceſſiue reioycing* to ſee *many* men *beneath* themſelues; and *immoderate* grieuing to ſee *any* man *aboue* themſelues? What meanes the [d] curious ſeeking to know things not *fit*, not *poſſible* to be knowne? Exceſſe in apparrell? A piſh imitation of euery fantaſticke faſhion? * Paynted faces, which for a man to meete with, will make him imagine he ſees ſome [e] whited walls,) laying out of breaſts, and ſuch ridiculous attyring

* *Quid enim ſuperbis diues? Quid dicu pauperi? Noli me tangere. Amb. lib. de Naboth. c 13. Tom. 4. p. 28.*

[x] *Rarus eſt aut nullus, qui de ſe mala dicj æquanimiter ferat. Cyp. de Tenta. Chriſt fol. 15. Edit pariſ. 1512 Videmus multos qui riſum, & ſubſannationem ferre nequerint. Chryſ. in Gen. c. 6. Hom. 22.*

[y] *Rarus eſt qui bene de ſe non velit ſentiri Cypr. loc citat.* [z] *Rarus eſt qui ſe, ſi rectè vixit, ſtantem in vitæ rectitudine, non diligat æſtimari. Id. ibid.* [a] *Etiam in ſinu Sacerdotum ambitio dormit, ibi ſub vmbra recubat, in ſecreto thalami ſe fraudulenter occultat. Cyp. de Can. Dom fol. 16.* [b] *Ambitionis ſalſugo bibulam animam occupat, vt per fas, & nefas ad loca ſuperiora nonnulli ſe inſerant, & de omni gradu vbi aliquis aditus patet, anheli prodeant, diſcurrẽt ad iudices, blandiantur mediatoribus, conducent auxiliarios, & omnibus modis elaborent vt ſedeant cum principibus. Cyp in Prolog. de Natiu. Chriſt. f. 3.* [c] *Nemo eorum qui in Rep. verſantur, quos vincat, ſed à quibus vincatur, aſpicit: & illis non tam iucunda eſt, multos poſſe ſe videre, quam graue, aliquem ante ſe. Senec. Epiſt. 73. l. 1. Tom 2. p. 671.* [d] *Alta ſapere ſuperbia eſt. Ambroſ. in Rom. c. 12. Tom. 5. pag. 230.* * *In fœminis forma fucata. Cypr de Lapſ fol. 113.* ὅταν ἐνδυσαμενοι φανῶς ὡς τοιχοι γεγραμμένοι παρὰ τῶν σωτηλικανόντων ὁ-ωλιας. *Aſter. de Diu. & Laz. p. 4.*

of

of the body, which makes very [f] *Boyes* worthily to laugh, poynt, and wonder at it, and eagerly follow the partie ſo attyred, vp and downe, as if it were ſome *Monſter*, or *ſtrange Creature?* And (as couzen-Germane to exceſſe in apparrell) what meanes Pride in [g] *belly-cheere*, in *Table-furniture*; euery one taking it for a [h] commendation, to exceed one another *this* way? What (I ſay) meane all theſe things, if there were no pride in *our Kingdome?* It cannot be, but that, ſith [i] *theſe fruites of pride* abound amongſt vs, *Pride it ſelfe* is planted *here*, yea (it is to be feared) ſo *ſtrongly* planted, that it will not be plucked vp, vntill the Lord by ſome grieuous iudgement or other, pull it vp by the rootes.

¶ Eightly, As touching *Luxurie* (which is a thing ſo repugnant to vertue, that it doth inthrall men to euery *vile* and *euill* cuſtome [k]) neuer did *Abraham* finde it more common in *Ægypt*, amongſt the [l] *yonger* ſort, then wee may finde it in *England*, amongſt *all* ſortes almoſt. It is an *euill* that hath ouer-ſpread the *whole world* [m], and are *wee* onely free from it? No, no: No where (as one ſaid of the [n] *French*) is there more *voluptuouſnes*, more *vnlawfull pleaſure* then *here*. *Some*, rather then they will goe without *ſuch pleaſure*, or haue their luſtes vnſatisfied, care not what coſt they bee at, what villanie they commit [o]. Good Lord, how many a *Glutton*, and *Epicure* is there amongſt vs, who makes his *belly his God*, as if he had his [p] *life for nothing elſe but to ſerue his belly!* Oh the exceſſiue, and immoderate abuſe at meetings and feaſtings. To the *ſuperfluitie of cheere*, men muſt

[f] καὶ παυκᾶ τὰ παιδία αὐλοῖς περιίσανται, μειδιῶντα πρὸς ἀλλήλα, καὶ δαχτυλδεικτουῦται τὴν ἐν τοις ἱματίοις γραφήν; βαδίζουσι, δὲ παρεπομενα, οὐκ ἀναχρεαυλα μέχρι πολλοῦ. *id.* [g] Πάντως δὲ τὰς μιᾶς γνώμης ἀμφότερα τὸ κὰ τῇ ἀχρήςῳ φιλοτιμίᾳ τῶν ἐδαμάτων ἑλκαλλοπίζεσθαι, καὶ τῇ γαςρὶ, καὶ τῇ φάρυγι δ' ἐλεύεν ἡδυπαθῶς.

Id. ib p 5. [h] *Quo quiſq; exquiſitiſsimorum obſoniorum varia genera, epularumq; varios apparatus, & lautos profuſius dat, eò magis commendatur. Goclen Orat. de lux. p. 99.* [i] *Peccata quæ plus in ſe ſuperbiæ habẽt, hæc ſunt, inanis gloriæ appetitio, aliorũ contemptus, neminem pati ſibi ſuperiorẽ, & neminẽ æqualibus quidem ſe præſtare: Præterea geſtus, habituſq; corporis immodeſtus &c. Marul Evang l. 7. c. 1. p. 337.* ¶ Luxurie in *England*. [k] Τρυφὴ τοίνυν ἐςὶν πρᾶμα πολέμιον φιλαρέτῳ ζωῆς, βλαπτικὸν δὲ καὶ διαχύσεως ἀνελούσης, ἀπολαύσεως ἀμέτρου, καὶ ἀνδραποδώδους σωμηβείας. *Aſter. de Diu. & Laz. 5.* [l] *Abraham compererat in Ægypto laſciuam eſſe iuuentum luxuriam, petulantem cupiditatem, voluptatum intemperantiam. Amb. de Abrah patr. l. 1. c. 2. Tom. 4. p. 173.* [m] *Totum per orbem maximum exoleuit malum, Luxuria. Senec in Oſtau.* [n] *Nuſquam vilior voluptas. Salu de Pro. l. 7. p. 220.* [o] *Per omne nefas voluptates emuntur, & per omne ſcelus libidines copioſæ exquiruntur. Cypr de Ieiun. & Tent. Chriſt fol. 16.* [p] Μόνῃ τῇ γαςρὶ, καὶ τοῖς μετα γαςερος ζῶν. *Greg. Nyſſ. de Virgin. c. 4. p. 34. Innumeri viuunt vt edant, non edunt vt viuant. Goclen. de Luxu.*

haue forſooth the *Tabret*, *the Viole*, *and the Harpe*[q]; their [r] *Minſtrills*, and their *Minions*; their *Pipers*, and their *Paraſites*; their *Ieſters*, and their *Scoffers*; their *men and women dancers*; and all the vanitie that can be deviſed. Are not *theſe*, that are thus *vainely*, and *vilely* addicted to Epicuriſme, *Luxurious*? Who be, if they be not [s]? Secondly, what an height *drunkennes* is growne to amongſt vs, who knowes not? *All Tables are full of vomit, and filthineſſe, there is no place cleane* [t]. Neither *Court*, nor *Countrey*, *Vniuerſitie*, nor *Citie*. The Prophet *Hoſea* complaines, that in his time the *Princes* vpon their *Kings day* (that is, [u] vpon ſome ſolemne day of mirth and feſtiuitie celebrated for their King) *did make him ſicke with bottles of Wine*. If the ſame Prophet were aliue *now*, he would complaine, that both [x] high and low, men and women, old and young, doe, not onely vpon *ſome ſolemne feſtiuall day*, but vpon *euery vſuall day*, yea, vpon the *King of heauen his day*, the bleſſed Sabbath, (*Reader* tremble to thinke it) make both *themſelues*, and others *drunke* with bottles of Wine, and other ſtrong drinkes; abuſing thoſe creatures ſo *prodigally*, ſo *prodigiouſly*, as if they were borne to no other end, but *thus* to abuſe *themſelues*, and *theſe bleſſings*; and as though there were no other heauen, nor happineſſe but *this*. And is not *drunkennes* an argument of *Luxurie*? When [y] men amongſt vs drinke thus without *law*, without *meaſure*? Thirdly, What ſhall I ſpeake of *Stage-playes*, laſcivious Interludes? *they* are tolerated, *they* are viſited; Gouernours winke at them, troupes of men and women frequent them; an euill ſo horrible, ſo odious, that very [z] *Barbarians* (O ſhame to *England*) haue abhorred, haue ſcorned it. Is not *this* another argument of that abundance of Luxurie, yea *ſhameleſſe* Luxurie, which our Land is like to rue for. There is nothing plainer. For *what is the play-houſe, but the*

[q] Iſa. 5. 12.

[r] Εντεῦθεν ἔγνωσον τὸ ὀρυφορικὸν τῆς τραπέζης πλῆθος, τραπεζοποιοὺς, διηγοχόους, ταμιείας καὶ τοὺς τῶν ἀφηγουμένους μουσικοὺς, μυσικὰς, ὀρχηστρίδας, αὐλητὰς, γελοιοποιοὺς, κόλακας, παρασίτους, καὶ ἀκόλουθον τῆς ματαιότητος συρφετόν. *Aſter. Hom. de Diu. et lax. p. 7.*

[s] *Saturitas caſtitatẽ prodigit, illecebram nutrit. Ambr. in Serm. Qui autem gulæ atq; ventri ſeſe in ſeruitatẽ dedit, idem Luxuriæ libidiniſq; vitio facile cadet Marul. Euang. l. 1 c. 15. p. 29.*

Præterea certè ego Cytharam, pſalteria, tympana quæ cognouimus conuiciũ huiuſmodi frequenter adhiberi, vt vino & cantu excitentur libidines. Ambroſ. de Helia & Ieiun c. 15 To. 4. p. 232. [t] Iſa. 28. 8. [u] *Vide Zanch. in Hoſ ch 7. 5.* [x] *Vina hâc noſtrâ ætate tam profuſè prodigũntur apud Chriſtianos, vt videantur ad perdenda ea geniti: Proceres, pauperes, plebs infima, infantes, pueri, viri, atq; fœminæ vinum amplectuntur, nec ſine eo vitam putant beatam, vt ita nullâ in parte operoſiorem vitã noſtro ſeculo inueniamus quam in perdendis vinis. Gotſen. de Lux. p. 97. 98* [y] *Apud nos ſine lege, ſine modo bibitur. Id ib.* [z] *Sumite ſaltem exemplum vobis à Bar-*

Laud. qui omnibus hunc modi (noſtri ſeculi) vanitatibus carent. Chryſ. in Matt. 2 1 Hom. 9. Vbere-

Whore-masters Schoole-house, where [a] Whoredome and filthinesse is taught by the *Actors*, and learned by the *Seers*? [b] What is there *there* either *seene*, *heard*, or *done*, which is not most vncleane, most filthie? The *words* filthy, the *garments* filthy, (men inuested in womens apparrell) the *gestures*, *songes*, *motions*, *musicke*, *matter*, and *all* vncleane. Fourthly, concerning *actuall* vncleannesse, as *fornication*, *adultery*, and the like, they are too too common; yea, *these* sinnes by *some* ([c] who indeed are worse then Barbarians) are accounted toyes, and trickes of youth, rather then crimes, and grosse offences.

* In the ninth place, we are (for the most part) like *Laish*, a *Secure people*[d]. Though the Lord doth threaten vs, though our *Protestant*-brethren be disturbed neare vnto vs, though *Romish Iebusites*, and *Popish Canaanites* be in our Land already, *as prickes in our sides*, *as thornes in our eyes* [e]: though crying sinnes doe call daily for vengeance against vs, yet *we* generally, (saue some few *Noahs* that *are moued with an holy feare*,) say, as *Heathenish* Babylon *once did* [g], as *Romish* Babylon *now doth* [h]; *I sit a Queene, I am no widdow, I shall be a Lady for euer, and shall see no sorrow.* For, were there not *this securitie* amongst vs, wee should not haue so many like the *old Epicures* [i], the wickednes of whose liues (being most outragious) doth proclaime, that they are verily of opinion, that God sits idle in heauen, hauing no regard to things which are here below; and so put away the *euill day* farre from themselues.

[a] *Adulterium discitur dū videtur, & lenocinante ad vitia publica authoritatis malo: qua pudica fortassis ad spectacu ū, matrona processerat, de spectaculo reuertitur impudica. Cypr. Ep. 2. l. 2. fo. 230.*

Quere iam nunc an possit esse qui spectat integer vel pudicus. Id. ibid.

*Qui forte ad spectaculū puri venerant de Theatro adulteri reuertuntur: Non enim tunc tantūmodo quando redeūt, sed etiam quando veniant formicātur; Nam hoc ipso, quod a liquis rem obscenam capit, dum ad immūda properat, immūdus est. Salu. de Pro. l. 6. p. 176. Machinatur in Theatris Id. ib. p. 177. Vnde credis nuptiarum insidiatores profecisci? Nonne ab huiusce modi scenis? Vnde illos qui domos ac thalamos aliorum effodiunt? Nonne a Tripudijs illis. Chrys. in Mat. c. 11. Hom. 38. Adulteriys nunquam hac spectacula opportunitatem prebuere dices? imò vero quis non adulter modo factus est? &c. Id. ib. [c] Cuncta enim simpliciter quæ ibi fiunt turpissima sunt: verba, vestitus, vsura, incessus, voces, cantus, modulationes, oculorum euersiones, ac motus tibia, fistula, fabularum materies; omnia inquam turpi lasciuia plena sunt. Chrysost in Mat. Hom. 38. [d] Fornicatio apud Barbaros crimen, atq; discrimen est, apud nos decus. Salu. de Gub. Dei * 9.* There is carnall securitie amongst vs. [d] Iudg. 18. 7. [e] Ios. 23. 13. [f] Heb. 11. 7. [g] Isa. 47. 7. [h] Apoc. 18. 7.

[i] *Et sane inuenire aliquos qui ab istorum iudicio discrepauerint, præter Epicureorum, vel quorundam Epicureizantium delinimenta non possum; qui sicut voluptatem cum virtute, sic Deum cum iniquitate, atq; torpore immixerunt, vt appareat, eos, qui ita sentiunt, sibi sensum Epicureorū atq; sententiam, ita etiam vitia sectari. Salu. de Prou. l. 1. p. 6.*

Tenthly,

Tenthly, it is a [k] lamentable thing to conſider, how, amongſt *vs Chriſtians*, the Sabbaths of the Lord are prophaned: yea, to that [l] woefull paſſe are the times now growne, that *they* are accounted by ſome the *beſt perſons*, that doe take *moſt libertie* to themſelues, to ſerue the Deuill, the world, and the fleſh vpon that day, which ought wholly and holily to be ſpent in the ſeruice of the Almightie. Looke into ſome *priuate houſes*, and you ſhall finde the Sabbaths *priuately* prophaned; looke into more *publique places*, and you ſhall finde them more *publiquely* abuſed. What ſhall I ſpeake of [m] idle reſting, neglect of the duties of pietie towardes God, of [n] charitie towardes man, of all heauenly regard to a mans ſelfe vpon that day? Doe not *theſe* proclaime, that this is true which I ſay? Taking of iourneyes on worldly occaſions, wearying of beaſtes with laying burthens on them, [o] employing of ſeruants about earthly needleſſe buſineſſes; ſelling of wares, caſting vp of accounts, and reckoning with Factors, exacting of payments at the handes of Debtors: daunсing ([p] which is worſe then plowing,) [q] pranking vp in pride, dicing, drinking; *Clyents* cumbring *Lawyers* Chambers, and *Lawyers* giuing their *Clyents* counſell; following vnlawfull pleaſures; ſeeing and ſuffering of Interludes, celebrating of feaſtes with pompous ſolemnitie. *None* of which abuſes, good [r] Emperours would endure, and

k. We profane the Sabbaths.

Dolendū vero, eſſe inter Chriſtianos, qui nunnamque diebus quidem feriatis, &c qui operibus cādidiſſis, et diuinū cultū impedientibus Sabbatū perdāt, venut. conuerſationibus, luſibus, et negotiationibus. Caſſiod. in Iſ. c. 58. Couc. vle.

l. *Hodie eò res deuenit, vt inter Chriſtianos homines optimi haberi poſſint, qui operibus mundanis, & victui ſeruientibus ſabbata Dei violāt, cum plerique illa nefandis ſceleribus prophanent. Gual. in Act. Hō. 88.*

m. *Peccāt qui in Sabbato nil præter inane otium ſpectant, interim verò fidei, & religionis exercitia negligūt. Gual. in Mar. Hom. 23.* n. *Peccant præterea qui charitatis immemores, auaritiâ autē inflamati laborant. id ib.* o. *Peccāt qui ſimul ſeruos, atq; ancillas operibus fac. ū dis exercēt, vel merces vendunt, rationes ſubducunt, & deb. ta exigunt non abſq; graui miſerorū debitorum moleſtia. Gualt in Marc. Hom 23.* p. *Quanto melius eſt arare quam ſaltare? Aug. in Pſ 91.* q. *Peccant qui diem hunc ſuperbiæ, faſtui, aleæ, poculis, & impuro voluptatū ſtudio tribuunt. Gual. in Marc. Hō 23.* r. *Extat enim Leonis, & Anthemij lex, cuius hæc verba ſunt: Dies feſtos Maieſtati altiſſimi dedicatos, nullis voluptatibus occupari, neq; vllis exactionū vexationibus prophanari. Dominicū itē diem ſemper honorabile decernimus venerādum, vt à cunctis executionibus excuſetur, nulla quenquā vrgeat admonitio, nulla fide inſtionis flagitetur exactio, taceat apparitio, aduocatio deliteſcat. ſit ille dies a cognitionibus alienus. Item: nec huius tam religioſi diei otia relaxantes obſcenis quibuſlibet patiamur voluptatibus detineri. Nihil eodem die vindices ſibi Scena Theatralis, aut Circenſe certamen, aut ferarum Lachrymoſa ſpectacula, etiamſi in noſtro ortu, aut natali celebranda ſolennitas inciderit differatur. Amiſſionem inultiæ, proſcriptionemq; patrimonij ſuſtinebit, ſi quis vnquam hoc die feſto ſpectaculis interfuiſſe, vel cuiuſcunq; iudicis apparitor prætextu negotij publici, ſeu primati hæc qua lege hāc ſtatuta ſunt crediderit temerāda. Id. ib.*

moſt

most of *which* are [f] too common vpon the *Lords day* amongst *vs*: Insomuch, that we may conclude, that, there is [t] no day in all the weeke more *proudly* and *profanely*, more *riotously* & *luxuriously* spent then *that* is. Nay, I would to God that (besides our *Papistes*) there were not such amongst vs, as cauill against the Sabbath, making a question, whether there be any necessitie to obserue such a day at all.

[u] In the eleventh place: Although there be amongst vs, (may some say) all the *fore-named* sinnes, and signes you haue spoken of, [*Ingratitude, Sabbath-breaking, pride, luxurie*] yet I hope our [x] Courts of justice are vnblameable, vnpolluted. *Unblameable*? Alas! alas! [y] Looke but *there*, and thou shalt finde, *Euills to be detested*, to be lamented. *Iudgement is turned into gall*, and *the fruit of righteousnesse into Hemlocke* [z]. The Lawes are made [a] lawlesse, and [b] where innocency is pleaded, there innocency is not preserued. [c] Many sit in *seates of authoritie*, but they follow not the *rules of equitie*, as *Gildas* complained of vs *Britaines* in *his* time. They [d] *know not*, they [e] *loue not to doe right*. [f] What is the life of many of them, but euen a course of iniquitie? Whereas it is *THEIR* dutie (as a [g] good man once said) to feare God, more then other men, to loue the glory of God more then bagges of gold, (oh woefull to them that are guiltie) what raigneth amongst *them* but *couetousnesse, lying, perverting of Law, accepting of persons*, and the like? The *poore Commons* are oppressed by the *great Cormorants*, as the poore Christians were in *Cyprians* time by [h] *Peace-breaking Rulers*: [cc] one Christian *then*, felt more seuerall paines, and tortures,

[f] *Sunt peccata hæc vulgaria hodie. Id. ib.*

[t] *Nec vnquam vel superbia & fastu, vel ebrietate, vel luxu & libidine plus peccetur, quam illo die qui totus Deo, & diuinorum operum, aternaq; quietis meditationi consecratus esse debebat. Gualt. in Act. Hom. 88.*

[u] 1. There are corrupt Gouernours amongst vs.

[x] *Sed tibi, post insidiosas vias & post spectacula vel cruenta, vel turpia, post libidinum probra &c. Forum fortasse videntur immune, quod ab iniurijs lacessantibus liberum nullis malorum contactibus polluatur. Cyp. Epist. l. 2 fol. 24* [y] *Illic faciem tuam flectes, plura illic quæ detesteris inuenies. Id. ib.* [a] Amos. 6. 12. [z] *Inter leges ipsas delinquitur, inter iura peccatur. Cypr. Ep. 2. l. 2* [b] *Innocentia nec illic vbi definditur, reseruatur. Cypr. Epist. 2. l. 2.* [c] *Britania habet iudices in sede arbitrij sedentes, sed raro rectè iudicij regulam quærentes Gild. de excid. Brit. in Orthodox. p. 1010.* [d] Amos. 3. 10. [e] *Multi sunt Rectores, sed pauci iustitiæ amatores inueniuntur. Aug. ad frat. in Erem. Ser. 30.* [f] *Quid aliud vita curialium quam iniquitas? Salu. de Prou. l. 3. p. 84.* [g] *Aug. ad frat. in Erem. Ser. 35. Decet Iudices plus Deum timere quam alij homines, plus honorem Dei quam marsupia plena diligere. Sed væ vobis ô Iudices. Quid inter vos regnat? Auaritia, mendacium, peruersio sacræ legis. Ecce acceptio personarum.* [h] *Inter togas pace ruptâ forum litibus rugit insanum. Cyp. Ep. 2. l. 2.* [cc] *Ad hominis corpus vnum supplicia plura quam membra sunt. Id. ib. Id.*

then

then his body had partes, and members; one innocent man *now* hath more euill reportes raiſed of him, more Paraſites to accuſe him, more complaints againſt him, more Law-ſuites to vexe him, more iniuries done him, (and *all theſe* vndeſeruedly) then an hundred others that are more guiltie, more faultie.[i] Who now ſhall helpe in this caſe? Who ſhall ſuccour this innocent man in the midſt of theſe iniuries? The *Magiſtrate* ſhould, but *He* is corrupted: the *Iudge* ſhould, but *He* ſets Iuſtice to ſale; He that ſitteth to *reuenge iniuries, runnes into iniuries*: the innocent is condemned without cauſe, and who is the cauſe of it more then he? * I doe not blame *all* for *ſome*; God forbid I ſhould. For, I know there are *ſome*, who are *Iudges indeed*, their [k] *Iuſtice* declares it. Neither doe I accuſe any in particular. But *this* I ſay, that in *our Land*, the *Law is ſlacked*[l]. The [m] Clyents purſe is halfe conſumed, ere he can get his cauſe *begunne* to be pleaded: when cauſes are *begun*[n], they are not throughly examined: when they are *examined*, how ſtrong a let is [o] filthie lucre to the *ending* of them? When they are *ended*, iudgement cannot paſſe, and diſpatch the wearied Suiter, except [p] *God* be defrauded, and the *Magiſtrate*, more then is due, *extraordinarily* rewarded. [q] *Light* cauſes are made *great*, *great* cauſes are made *light*. The poore mans *good* cauſe is made *bad*, and *he* is made a [r] prey by thoſe that ſhould protect him: the rich mans *bad* cauſe is made *good*, and the day goes on *his* ſide, when it ſhould goe againſt him. [ſ] Many ſinnes eſcape vnpuniſhed; [t] Guiltie, theeviſh, whoriſh, ſwearing,

[i] *Quis inter hæc vero ſubueniat? Patronus? prævaricatur, & decipit. Iudex? ſed ſententiam vendit. Qui ſedet crimina vindicaturus, admittit: & ut reus innocens pereat ſit nocens Iudex. Ib.*

* A Caution.

[k] *Tamdiu Iudex dicitur, quamdiu iuſtus putatur. Caſ in Epi.*

[l] Hab. 1. 4.

[m] *Non ſiunt Cœpta partium negotia, quouſque marſupia eorum qui cauſantur, exhauriant. Iſido de Sum Bono. l 3.*

[n] *Quando iudicant, non cauſam, ſed dicta conſiderant, & negligentes ſunt in diſcuſſione cauſarum. Id. ibid.*

[o] *Sæpe iudices prani cupiditatis cauſa differunt iudicium. Id. ibid.*

[p] *Qui rectè iudicat, & præmium inde re munerationis expectat, fraudem in Deum perpetrat, quia iuſtitiam quam gratis impartiri debuit, acceptione pecuniæ vendit. Id. ibid.*

[q] *O Iudices leues cauſas magnas feciſtis. Aug. ad fratr. in Eve. Serm 35.*

[r] *O patres pauperum, O vere non patres ſed prædones. Quare non patres? Quia vbique per vos opprimuntur, ſed ſi dives locutus fuerit mox tacuiſtis, cauſas uſque ad nubes peraxiſtis. Id ibid.*

[ſ] *Multa ſcelera legem, & iudicem effugiunt, & ſcripta ſupplicia. Senec. Epiſt 97 lib. 1. p 799. Tom. 2.*

[t] *Britannia habet iudices protegentes, ſed (ſcil. protegentes) reos, & latrones, ſcortantes, crebro iurantes, & periurantes, vouentes, & continuo propemodum mentientes, belligerentes. Gild. de Excid. Brit. Orthodox. 1010.*

ſwearing, periurious, Popiſh perverſe perſons are protected; gifts are loued[u], bribes are receiued, truth is ſuppreſſed [x] 3 *Iuſtice* is forced againſt her nature to hold the Ballance of *deceit*, while *rich men* and *friends* can haue their actions heard, *poore men* and *ſtrangers* cannot. [z] Euery way is iudgement peruerted, corrupted, abuſed. Now, where the fault of *theſe miſchiefes*, *theſe miſeries*, doth lie, I diſpute not: ſure I am, that they are too common at *this* day: and ſo the eleventh ſigne of ſome *great iudgement*, is as competible, as agreeable to *our* kingdome, to *our* age, as euer vnto *any*.

[a] 12. What a deale of that ſame [b] *deceiuing* and *confounding* hope, of that ſame *vaine confidence*, is there amongſt vs? Some truſt in *friends*, ſome in *ſtrength*, ſome in *wealth*, ſome in their *wit*, *and policie*, ſome in their *place* and *authoritie*, ſome in an *externall profeſſion of Religion*, ſome in the *very enemies of Religion*, in *Idolatry*, the moſt contrary *to* Religion; as though ſuch reeds as *Ægypt*, and *Aſſyria* be, were the onely *pillars* to vphold them, the onely *prop* to ſtay them vp, and the worthieſt obiect of their confidence.

¶ Againe, haue the *friends of Chriſt as much lone ſhowne to them*, as *they* ſhow to *others*? It is too euident they haue [c] *not*. Although there be not that [d] *ſlaying*, *fleaing*, *racking*, *hacking*, *burning*, and miſvſing the poore Saints, which hath beene in former times, both *here*, and *elſewhere*, nor that ſtorme of affliction blowing vpon *them*, which hath toſſed their brethren in our neighbour Countries, and is not yet calmed: yet neuertheleſſe, whatſoeuer perſecution, the *peace of our times* will permit, they are as ſure to meet with *it*, as they follow Chriſt. *They are men wondred at*, as the Prophet ſpeaketh [e]. They are [f] accounted as *enemies*, yea, *worſe* then ene-

[u] Hoſ. 4. 18.
[x] *Diminutæ ſunt a vobis veritates. Aug. ad frat. in Erem. Ser. 35.*
[z] *Statera doloſa non tantum in menſuratione pecuniæ, ſed in iudiciaria diſcretione tenetur. Quienim aliter cauſam pauperis, aliter potentis, aliter ſodalis, aliter audit ignoti, ſtatera vtiq; librat iniquâ. Beda, l. 2. ſuper illud Prouerb. ſtatera doloſa, &c.*
[a] *Quatuor modis, iudicium humanum peruertitur, timore, cupiditate, odio, amore. Anſel. de Sim. Mund.*
[a] 12. Here is vaine confidence.
[b] *Spes in hominem collocata fallit & confundit. Muſc. in Pſal. 118. Explan. v. 8. 9.*
[c] Οἱ τῆ χρισ῀ φίλοι πάνλας ἀγάπωσι γνησιως, οὐκ ὑπὸ πάνλων δὲ ἀγαπῶνλαι. *Maxim. de charit lib 4. Orthodox. 567.*
[d] *Haſta illic & gladius, & carnifex præſto eſt, vngulæ effoditur, equuleus extenditur, ignis exurens. Cypr. Epiſt. 2. l. 2.*
[e] Zach. 3. 8.
[f] *Iuſtitiæ ſectatores pro hoſtibus ducunt, imò vero plus quam pro hoſtibus. Lactan. de Iuſt. lib. 5. cap. 9. pag. 151.*

mies. § *This* vnſpeakeable wrong is offered vnto them, in that the more *innocent* they are, the more *hurtfull* they are taken to be, and ſuch § crimes layd vnto their charge, as neuer came ſo much as into their thoughts. Oh! How are[h] they contemned, hated, and murthered[i] with the heart; [k]reviled, and euill ſpoken of; ſcoffed & laughed at, fleered and [l]hiſſed at; abuſed, [m] nick-named; [n]called *Heretiques*, *Rebells*, and moſt iniuriouſly handled. So that, though there be *here* no *Neroes*, nor *Boners*, no *Herods*, nor *Gardiners*, acting their parts in bloudie Tragedies, againſt the members of Chriſt Ieſus (what deſire ſome may haue *that way*, I leaue to the ſearcher of all hearts) yet there are [cc]*Iſmaels*, [o]*Doegs*, [p]*Rabſhakehs*, [q]*Athaliahs*, [r]*Hamans*, who are not aſhamed (in open field) to[x] *bend their tongues like bowes* againſt them, and in open audience of they care not whom, to ſhoote out the darts of *bitter wordes*, to harme them, beſides the *wiles* they *frame*, and *lies* they *pen*, to worke their ſhame, and confuſion. Call you not *THIS*, perſecution?

§ In the 14. place. A great many of vs are much vnlike the members of Chriſt. [s] *They* are wont to take to heart, the *afflictions of the Church*, and to mourne with thoſe that mourne. *We* doe not ſo. There is great need both of [t] *words*, and of *teares*, to expreſſe our griefe for the loſſes, and croſſes which the myſticall body of the Church hath ſuſtained, ſince the troubles began in the *Belgian*-Countries, yet ſo farre are we from teares, that we ſeldome haue *thoughts*,

§ *Hoc verò inenarrabile eſt quod fit aduerſus eos qui male facere neſciunt: & nulli nociniores habentur, quam qui ſunt ex omnibus innocentes. Id ib.*

§ *Vti quereba-tur Athenago-ras olim, in Legat. pro Chriſtianis. pag. 3.*

Κατασκεδάζοντες ὄχλον ἐγκλημάτων, ἐκ ἡμῖν μιλῶ, οὐδὲ μέχρις ὑποψίας. *i.e. criminum acerues aduerſos nos deblateràt, quæ neq; in mentem vnquam nobis venerùt. Geſne.*

[h] *Statim enim vt quiſ melior eſſe tentauerit, deterioris ab-*

ſectione Calcatur. Sal. de Pro. l. 3 p. 104. Si bonus eſt quiſpiam quaſi malus ſpernitur. Id p. 105.

[i] *Putemus ergo occiſos illic non eſſe ſanctos: ſed quid faciemus, quod non ſunt longe ab occidentibus qui animo occiſionis oderunt. Salu. de Prou. l 8. p. 269.* [k] *Si quando aliquis Deiſeruus ad vrbem illam officio diuini operis acceſſit, ſimul vt in populo apparuit, contumelias, ſacrilegia, & maledictiones excepit. Id ib p. 270.* [l] *Nec ſolum hoc, ſed etiam, improbiſſimis flagitioſorum hominum cachinnis, & deteſtantibus ridentium ſibilis, quaſi taureis cædebatur. Id ibid.*

[m] *Sicut olim queſti ſunt Waldenſes in Confeſſ fidei ſuæ Vladiſlao Hungariæ Regi, pag 1. Nos homines depreſſi, contemptibili quoq; nomine falſo amicti.* [n] *Miſſa fuerunt per prouincias literæ Regiæ maieſtatis in quibus nos dixerunt Hæreticos, erroneos, & quod rebellia verba diceremus. Apolog. Waldenſ p 34.* [cc] Gen 21.9. [o] 1 Sam. 22. 9. 10. [p] Iſa. 38.13. [q] 2 Chron. 23.13. [r] Eſt. 3.8. * Ier. 9.3. § 14 We haue not condoled afflicted *Ioſeph* as we ſhould. [s] *Is enim ſanctorum mos eſt, vt plurimum afflictis afficiantur, & compatiantur. Chryſ: in Gen. Hom. 43.* [t] 19 *Lachrymis magis quam verbis opus eſt, ad exprimendum dolorem, quo corporis noſtri plaga deflenda eſt, quo, populi aliquando numeroſi, multiplex lamentanda iactura eſt. Cypr. Ser. de Lapſis. fol. 113.*

ſeldomer

ſeldomer *words* (except it be for faſhion, and noveltie) about the breaches of *Sion*, about the troubles of our brethren, to ſhow that we doe Sympathize, and condole them. If that queſtion ſhould be renewed, which an * Auncient once made. [u] *Who is ſo hard, ſo iron-hearted, ſo void of charitie, as to keepe dry his eyes, and his heart without ſighes, in the midſt of thoſe miſeries his brethren meet with?* I may anſwer with a Negatiue retortion; *Who is NOT ſo iron-hearted, and void of compaſſion?* Where is the man, or woman, who with *Nehemiah*, [x] *lookes ſad in the preſence of the King?* Who with *Ieremie* doe pen ſongs of Lamentation? Who can truely ſay (as that good Martyr once did) [y] *In the foyles of my brethren, I take my ſelfe foyled, the blows that their enemies giue THEM, ſmite my body: the ſwords with which their enemies ſlay THEM, doe pierce MY bowells: my BODIE indeed is NOT amongſt them while they are thus perſecuted: my SOVLE is, and mine affection cannot but participate with their affliction.* Who (I ſay) are thus? * I know indeed there is ſuch affection betwixt the [z] Elect in their hearts, that when the *Powers of the world* doe riſe againſt them, they cannot but condole the *afflicted*, and expreſſe their pittie towardes them, by their *prayers for them*, when they cannot ſhew it *any other way*, for want of *libertie*, or *abilitie*: therefore I dare not ſay, *All* in *England* doe forget the affliction of *Ioſeph*. Nay (bleſſed be God) we haue thoſe who would not ſpare their owne bloud for *Sions* good, if they ſhould be called vnto it. Yet *this*, I ſay (and with griefe I ſpeake it) there is a generation amongſt vs, ſo farre [a] degenerated from

* *Cypr. de Lapſ. fol.* 114.

[u] *Quis ſic durus ac ferreus, quis ſic fraterna charitatis oblitus, qui inter ſuorum multiformes ruinas, & lugubres, ac multo ſqualore deformes reliquias conſtitutus, ſiccos oculos tenere prenualeat? Nec erũpente ſtatim ſletu prius gemitus ſuos Lachrymis quam voce depromat?*

[x] Neh. 2. 1.

[y] *Cum iacentibus iacere me credo. Iaculis illis graſſantis in membra mea ſimul percuſſa ſunt: ſeuientes gladij in mei viſcera tranſierunt. Immanis & liber à perſecutionis incurſu fuiſſe non poteſt animus: in proſtratis fratribus, in me proſtrauit affectus. Cypr. de Lapſ. Ser.* 5. * A caution. [z] *Eſt quidam conſenſus electorum in cordibus ipſorum, et Sympathia veluti membrorũ in corpore Chriſti. Qua propter vbi ſius à potentibus huius mundi adſtigitur, ſemper ſunt viri beni qui ſi nihil aliud poſſint, in corde tamen illi faciunt, & cauſam ipſius Domino precibus commendant. Muſcul in Pſal.* 118. *Obſ. v.* 7. [a] ὁ πρὸς λιμὸν, καὶ νόσον μεδεν' πάσχων ἐλεεινὸν ἢ συμπαθὲς, θηρίον ἐστὶν ἄλογον, κακῶς εἰς ἀνθρώπου μορφὴν σχῆμα, φευδόμενον τῇ προαιρέσει τὴν φύσιν, μᾶλλον δὲ καὶ αὐτῶν τῶν θηρίων ἀσυμπαθέστερον. *Is quem alterius inopia, atq; ægritudo commiſeratione non tangit, fera ſane eſt rationis expers, perperam humanam indutus formam, ipſamq; naturam prauâ voluntate fallens, ac deniq; feris ipſis atque belluis immanior. Aſter. Hom. de Div. & Laz. p* 8. *& Philip. Reuben. Interp.*

the nature of *Man*, into the nature of *Beaſtes*, as that, for want of compaſſion, to their owne kinde by creation, which are in affliction, they are more mercileſſe then beaſtes. [b] Let but a *ſwine* be ſlaine, the fellowes will come crying vnto it: [c] kill an *Oxe*, the Oxen will bellow about him: [d] catch a *Crane* in a net, the whole flocke of *Cranes* by their houering, and howling will declare they lament it. But theſe perſons ([e] ſtrange to conſider, that *man* endued with a *reaſonable ſoule*, made at firſt after *Gods* owne image, ſhould be ſo incompaſſionate) can heare of the broiles, and battailes, of the murthers, and maſſacres done vpon the bodies of their brethren, and not be once touched, nor affected with the ſame.

[b] Εἰ γὲ χρίσῳ σφαομένου ἕλκονται πρὸς τινα λυπρὰν ἀιδρκσιν οἱ χοῖροι, καὶ τῷ νεβρύτῳ ἄιματι ἀνιάρα ἐπιτρόζυσι. *Aſter. loc. cit.*

[c] Περιίσανται δὲ τὸ ταὐρῳ τὸν φόνον οἱ βόες, ἐμπαδεῖ μυκιθμῳ τὸν ἀλγεῶν σημαίνοντες. *Id. ibid.*

[d] Ἀγέλαι δὲ γεράνων, μιᾶς τῶν συνόμων περιπεσόσης δικράτοις περιίπτανται τὴν κρατυμένην, καὶ τιγος ὀδυρτικῆς κλάγγῃς ἀέρα πλκροῦσι, τὴν ὁμόφυλον ζητῦσαι καὶ συνόμον. *Id. ib.*

It is without all queſtion, that the Papiſts amongſt vs bewaile not the Church, nay, rather like the *Edomites*, and *Eſavites* in the dayes of *Obadiah*, they *reioyce over the children of Iudah in the day of their deſtruction, and ſpeake proudly againſt them* [f].

Againe, touching the fifteenth ſigne, [g] Experience proues that there is ſcarce any one amongſt vs but loues to bee *ſoothed*, & delights to [h] arrogate to himſelfe his as due, whatſoever *flattery* caſts vpon him, bee it never ſo falſe, and vntrue. [i] Men will be *cruell*, *covetous*, *drunkards*, *vncleane*; and yet they loue to be told, that they are *mercifull*, *liberall*, *ſober*, and *chaſte*. Such faithfull friends as will tell vs of our faults, wee cannot away with; but let *Paraſites* extoll vs to the skies, for [k] *good*, *wiſe*, and *holy* perſons, *them* we like, *them*

[e] Ἄνθροπος δὲ τὸ λογικὸν ζωλον καὶ ἔμπερον καθ' ὁμοίωσιν Θεῦ τὴν ἀγαθότητα παιδευόμδυον, μικρὸν ὀυτω φροντίζειν τῶν σαυγενῶν ἐν ταῖς ὀδριωπραῖς τῶν συμφορῶν περιςάτεσιν. *Id. ibid.*

[f] Obad. 12. * 15. We loue to be flattered. [g] *Experientiâ didiceras, & te non facile quenquam poſſe euadere quin libenter aſſentatorum canticis porrigat aures: & laudatorum modulationibus delectetur. Cypr. de Ieiun. & Tent. Chriſt. f. 5.* [h] *Quicquid in nos adulatio ſine pudore congeſſit tanquam debitum prendimus, optimos nos eſſe ſapientiſſimos affirmantibus aſſentimur, cum ſciamus illos ſæpe mentiri. Senec. Epiſt 59. l. 1 p. 632.* [i] *Miriſſimum illeſe in ipſis ſupplicijs audit, in rapinis, liberaliſſimum, in ebrietatibus, ac libidinibus temperatiſſimum. Id. ibid.* [k] *Si inuenimus, qui nos bonos viros dicat, qui prudentes, qui ſapientes, agnoſcimus. Id. ibid.*

we make of, yea, [cc] more then of *our friends*. And albeit it be very neceſſary for men to be admoniſhed (as the [l] *Heathen* himſelfe could confeſſe) yet they cannot endure reproofe, Oh it is as bitter to them as gall and worme wood. They are much like the *Greekes* whom *Theodoret* writes to, [m] who will praiſe the Phyſitians of the *body*, for taking launces into their hands, for rifling their wounds, for gaging their ſores to the bottome, and applying ſuch medecines, as their *Art* preſcribes: But the Phyſitian of the *ſoule* (be hee a *faithfull Preacher*, or ſome *private admoniſher*) will they diſpraiſe, diſgrace, and ſtomacke at, if *Hee* rifles their *ſpirituall* ſores, and deales plainely, faithfully, and roundly with them for their ſinnes. *Children* can now ſcarce endure their *Parents* to reproove, *Servants* their *Maſters*, *Subiects* their *Governours*, *Friends* their *Neighbours*; and as for many of the *Great ones*, they cannot endure Gods Meſſengers to ſpeake againſt their courſes, bee they never ſo contrary to Gods law, never ſo preiudiciall to Gods glory, and the good of thoſe whoſe bodies and ſoules they ſtand charged withall. They that applaud them, doe they approue of; as for *Michaiah*, clap vp *that fellow*, feed *him* with the bread and and water of affliction [n].

§ 16. There are hypocrites amongſt vs; [o] we make a profeſſion, and *doe* contrary to *Religion*; we [p] beare the name of *Chriſtians*, and ([cc] which is the more haynous) wee doe as bad as *Barbarians*. Let but the *truth of God*, and the *workes of men* be iudge (as [q] it is neceſſary they ſhould) and it will appeare I write no lie. [r] *Some* doe counterfeit righteouſnes, and equity, and that they ſeeke the peace of the Church, when yet in violence, and cruelty they exceed beaſts; wolviſhly ſpoyling and doing all the miſchiefe they can to the

[cc] *Nonnullis aſſentator amico gratior eſt. Ariſt. Moral. Eudem l. 7 c. 5. Tom. 5. p. 444.*

[l] *Senec Epi. 92. l. 1. Neceſſarium eſt admonitri.*

[m] Καὶ τοι τοὺς μὲν ἰατροὺς ἑκόντες δαυμάζετε, δι' οὐκ ἄλλοις προσφέρουσι τὴν θεραπείαν κελεύουσι, ἀλλ' αὐτοὶ τῆς ἀμπχόνης γυμνοῦντες, καὶ τὸν χειροῦργον διδάσκοντες, τὸν σίδηρον μεταχειρίζουσι, καὶ τῷ τομῷ ἐπιφέρουσι, καὶ δυσωδιμίας ἀνέχονται, καὶ τὸ ἰχῶρος ἐκκενταῖς ῥαγίδας, καὶ καταιονῶσι τῇ αποργίᾳ, καὶ τὰ φάρμακα ἐπιπάττουσι, καὶ τὰ ἄλλα δρῶσιν ὅσα τῆς ἰατρικῆς τέχνης ὁ νόμος διαγορεύει. *Theod. ad Grac. Infid. De Prov. Dei. Serm. 6. p. 100. 101.*

[n] 1 King. 22. 27. § 16. Hypocriſie in *England*.

[o] *Sub magno profeſſionis nomine vitiosus & poſiti Religione peccamus. Salu. de Prov. Dei l. 4. p. 119.*

[p] *Nos qui Chriſtiani eſſe diximus, ſimile aliquid Barbarorum impuritatibus facimus grauius erramus.*

[cc] *Atrocius enim ſub ſanctis nominis profeſſione peccamus. Ibid.*

[q] *Operi noſtro debemus credere non opinioni, rationi non libidini, veritati, non voluntati. Ibi.*

[r] *Audent homines improbiſſimi, iuſtitia facere mentionem, qui feras immanitate vincunt, qui placidiſſimum Dei gregem vaſtant, &c. Laſtan.*

Church. Some [r] counterfeit *temperance*, and are moſt *intemperate.* Some counterfeit *honeſty*, and ſquare dealing with their neighbours, and are moſt *deceitfull* [t]. Some haue *oyle* in their *mouth*, and *warre* in their *heart*; pretending *loue* to their brethren, and intending *miſchiefe* againſt them. How many haue wee that are * no longer holy, then they are in the Congregation; by ſuch as knowe them *not*, thought to be very *deuout*; by thoſe that know them, known what they are, euen to be nothing leſſe then what they ſeem to be. Yea, [u] drunkards, rioters, ruffians, adulterers, fornicators, extorters, reuellers, theeues, and murtherers, will many times be found in the *Temple*, and ſeeme to bee as *holy* as the beſt for the preſent, but [x] when the publique exerciſes are done, they appeare what they are in their colours, and fall to their wicked and wonted courſes againe? How many are there that will [y] *ſpeake* againſt *that* in *publique*, which they loue to *practiſe* in *priuate*? Are not theſe perſons hypocrites? * I know indeed that in *ſome*, there is a correſpondency betwixt their *profeſſion*, and their *practiſe*. As they [z] practiſe *wickedneſſe*, ſo (like brazen faced ones) they are not aſhamed to *profeſſe* wickednesſe: as they *profeſſe pietie*, ſo they haue the conſcience to *practiſe* pietie: yet, ſuch a difference and contrariety is there betwixt the *religious profeſſion*, and *outragious converſation* in many *others*, that wee Miniſters haue iuſt cauſe to complaine, as § one once did: [a] *Oh grievous to thinke it, Oh lamentable to ſpeake it, we doe not onely IMITATE Stage-players (who counterfeit other mens perſons) but we alſo EXCEED them in diſſembling.* Neither doe we only mocke [b] *GOD* (if he would be mocked) by our *hypocriſie*, but alſo euery man (almoſt) hunteth his [c] *Brother* in a net, ſuch abundance of *deceit* and

{ *Qui curios ſimulant & Bacchanalia vivunt. Iuuen. Satyr. 2.*

* *Semper enim ſimulationibus vtitur fraudulentus. Marul. Eu. l. 1. c. 15. p. 29.*

* *Tamdiu hypocrita clarus apparet quamdiu aſſiſtit ſpectantium multitudo, imò nec tunc quidem, tunc coram omnibus clarus eſt. Norunt enim videntium plurimi, qui ſit, quem nam eſſe ſe ſimulet.*

§ *Quotum enim quemq; inuenies in ECCLESIA non aut ebriоſum, aut helluonem, aut adulterum, aut fornicatorem, aut Raptorem, aut caneonem, aut leonem, aut homicidam?*

Salu. de Prou. lib. 3. pag. 81. [r] *Conſummatis ſolennibus ſacris ſtatim ad conſuetudinaria ſtudia diſcurrunt. Salu. de Prou. l. 3. 83. ſup. cit.* [y] *Execrantur publicè, quod occultè agunt. Id. ibid.* * A caueat. [z] *Hic eſt eorum actus, quæ & profeſſio, ac per hoc nihil mirum eſt, ſi agunt quod profitentur. Salu. de Prou. l. 3. p. 84.* § *Chryſoſt. in Mat. c. 6. Hom. 21.* [a] *Gemere prorſus hoc loco, & amarum quiddam immugire nos conuenit: Non ſolum enim hypocritas imitamur, ſed illos quoq; ſimulatione ipſa tranſimus.* [b] *Sub religionis titulo Deum ludimus. Salu. de Prou. l. 3. in fine.* [c] Mich. 7. 2.

conſenage

coufenage is there amongſt vs. Deceite in meaſures, deceite in merchandize, deceit in weights, deceit in wares; deceit in men, deceit in women; deceit in ſtrangers, deceit in neighbours; ſo that a man *now* can ſcarce truſt a *friend*, or put any confidence in a guide.

* In the 17. place; whereas it is the dutie of euery *Miniſter* to be *no ſtriker, nor brawler* [d], I would to God, that experience did not ſhow, that euen *ſome* amongſt *them* (then [e] which what is more ſhamefull, more fearefull?) doe delight ([f] contrary to their dutie) to rage againſt, and with the *euill ſeruant* [g], to *ſmite* (with *euill language* at leaſt) their *fellow ſeruants* in the *Miniſtery*, who are more faithfull then themſelues. I would (I ſay) experience did not proue it: for then ſurely, many a good Meſſenger of the Lord ſhould not haue ſuch cauſe as hee hath to complaine againſt his enuious brethren, as *Auguſtine* did againſt *Arrius* and *Fortunatus*; [h] *Becauſe I ſpeake the truth, they ſet ſnares for mee*, and by all meanes they ſeeke to moleſt me as much as they can.

* Let Experience ſhow how guiltie of the 17. ſinne *England* is.

[d] 1 Tim. 3. 3.

[e] *Nihil fœtidius, nihil damnoſius, nihil leuius, nihil turpius in paſtore furioſo ſtare. Aug. Ad frat. in Erem. Ser. 36.*

[f] *Non licet diſpenſatori furioſum eſſe. Id. ib.*

[g] Mat. 24. 49.

[h] *Quia verum eis dixi, ideo in eremo inſidias mihi poſuerunt. Aug. ad frat. in Erem. Ser. 36.*

§ 18. Is not the tongue abuſed amongſt vs? yes, yes. * Our Land (as it was once ſayd of *Niniveh*) *is full of lies* [i]. *Truth* (the very [k] *grace and ornament of ſpeech*) is fled ſo farre from the lippes of many, that [l] their *hearts thinke one* thing, and their *tongues* tell *another*. Oh how happy were it for our Land, if *all* amongſt *vs* (yea, that profeſſe Religion) did iuſtly deſerue that commendation which an * *Heathen* had, of whom it is ſayd, that with great faithfulneſſe he did keepe his word, neither was hee euer noted to bee taken in an vntruth, or in the leaſt ſtep tending to falſhood. [cc] *Oathes* abound amongſt vs; [n] A man may finde more ſuch as doe *forſweare*, and *ſweare falſely*, then ſuch as *ſweare not at all*.

§ 18. Abuſe of the *Tongue* raigneth in *England*.

* 1. By lying.

[i] Nah. 3. 1.

[k] *Veritas ſermonum nobilitas.*

Syneſ Orat. de Regn. p. 2. [l] *Aliud habet animus, aliud reſonat ſermo. Optatus.* * *Cyrus Minor.*

[m] *Optimâ fide ſeruauit fœdera, & pacta, & nunquam, nec vnquam in eo mendacij veſtigium, animaduerſum, aut notatum eſt. Strigel. Comment. in Iuſtin. hiſt. p. 180.* [cc] 2. By ſwearing.

[n] *Plures inuenias quia ſæpius peierent, quam qui omnino non iurant. Salu. de Prou. lib. 3. p. 75. Quis eſt omnino hominum præter paucos, qui non ad hoc ſemper Chriſti nomen, in ore habeat vt peieret. Id. lib. 4. p. 125.*

Beſides

Beſides the *idle*, *ſuperſtitious*, *vaine*, and *leſſer* oathes (which yet are ſo great that they are able to damne a man) it is a very ordinary and vſuall thing both among rich and poore, noble and ignoble, not to ſpare the ſacred name of the * *glorious God* of heaven and earth: not to ſpare the names of ° *Chriſt Ieſus* the ſweete Saviour of the elect; but to take them into their blacke mouthes, and teare them with their blaſphemous tongues. § Againe, as touching *three other evils* of the tongue, *ſlandering*, *curſing*, and *back-biting*, wha: more common then theſe? ᵖ whoſe mouth (at ſome time or other) doth not ſpeake ill of his neighbour? ᑫ The hungrieſt ſtomacke will be ſatisfied, but the deſires, the delight to *detract*, that ſome haue, are vnſatiable. If they begin to back-bite, they haue never done. * Fourthly, that there are ſuch as *giue evill counſell* amongſt vs, it is too apparent: whence elſe could it be, that ſome fall to idolatrie, ſome to harlotrie, ſome to ſwilling, ſome to ſtealing, ſome to killing, and the like, by the perſwaſions of evill companions? § Finally, as concerning flattering and needleſſe ſilence, ſoothing in ſinne, and fearing to ſpeake when Gods glory doth call for it: the contemning of pietie, the favouring of poperie, the winking at iniquity and other notorious vices, are arguments too many to proue that *theſe* abuſes of the tongue are too too common in *this* Kingdom. * I deny not, that the Lord hath heere his number of *faithfull admoniſhers*; and the Land is much refined ſince *Gildas* his time; yet, the truth of that which he wrote concerning the manners of *his* time, is too evident in *our* time. So that with *him* wee may conclude: ʳ *Brittaine indeed hath men in place and authority to ſpeake, and to ſpeake faithfully, but ſome of theſe reproue not the people for their ſinnes, ſpeake not againſt their grieuous enormities, and without all reſpect of modeſtie, or*

* *Ibi homo eſt mortuus per quem iuratur, hîc Deus viuus qui peieratur. Salu. de Prou. l. 4. p. 127.*

° *Vide etiam pervulgatum hoc ferè, & apud Nobiles, & ignobiles, Sacramentum eſt, PER CHRISTVM: per Chriſti hoc facio, per Chriſtũ hoc ago, &c. Id. ibid.*

§ Three more euills of the Tongue amongſt vs.

ᵖ *Cuius non ſerno maledictio eſt. Id. l. 2. p. 75.*

ᑫ *Quis eſt qui conuitio ſuo neminem ledat, qui ſilentio ne coerceat, ne in amaritudinem maledictionis erumpat. Id. pag. 79.*

ᵃ *Eſuriendi libido terminum habet, detrahendi libido terminum non habet. Ibid. 75.* * 4. Giuing euill Counſell in *England* § 5. There is needleſſe ſilence *here*. ** A Caution. ʳ *Britannia habet ſacerdotes, ſed nonnullos, plebem ob peccata non corripientes, ſceleratos diuites abſque vllo verecundiæ reſpectu ſicut Cæleſtes angelos venerantes, nefanda populi ſcelera, tacentes. Gild. in Ord. Eccleſiaſt. corrept. in Orthodox pag. 1018.*

honeſtie

honestie applaud the GREAT ONES, *as though they were Angels, be their liues and doings never so wicked.* Iust like *those* in *Malachies* dayes, that say, ¶ *every one that doth evill is good in the sight of the Lord.* ¶ Mala. 2. 17.

* 19. Furthermore, because of late we haue not had *many* strange accidents amongst vs (I dare not say *not any*) therefore I passe that over. * 19. Strange Accidents.

And I would I could passe over the § twentith signe also, to wit, *Idolatry*: but I cannot, I may not. For although our Land (like *Iudah*) be *not full of Idols* [f], yet it is to be wished that it were more empty of *Idolaters*. What shall I say of the whole troupe of *vnregenerate* ones, who (walking the *lewdest* and *broadest* way) are more in number by farre then *Gods people* be? are not *they* Idolaters? it cannot bee denyed. For, [t] whereas a good man hath but *one God* to worship, and serue alone: *They* doe worship as *many gods* as they haue *lusts* to serue, making *every sinne* they take pleasure in, a *seuerall Idoll*. Againe, what say wee of *covetous* persons? *They* are *Idolaters* by Saint *Pauls* verdict [u] and there is no question to be made of it. For [x] *a covetous man* and an *Idolater* doe agree both in *matter*, and *affection*; both of them preferring *gold* before *God* in their affections. [y] As the *voluptuous* man makes his *belly his god*, so doth the *miser* his *gaine*. § 20. Idolatry in *England*.

[f] Isa. 2. 8.

[t] *Sicut bonus vnum habet Deum quem colit, ita mali multos habent Deos quia multos sect. voluptates, multa desideria vana, passiones diuersas quibus seruiunt. Anno. Incerti Authoris in Psal. 15. in Orthod. Patrum p. 1168.*

[u] Ephes. 5.

[x] *Conueniunt siquidem & in materia, & affectu, Idolatra & auarus. Vterq; enim aurum praponit in affectu suo. Caiet in Colos. c. 3. Col. 156. I.*

[y] *Fitq; ei (scil. auaro) per omnia, vt alijs venter, ita huic & aurum & spes lucri pro Deo. Cassian. l. 7. c. 7.*

Besides, what say we of *will-worshippers?* They doe more worship the fond fantasies of their owne braine, the superstitious customes of other men (which they make their rules in the seruice of God) then the *true God*, whom they pretend to worship: and so it must needes follow, that *they* also are guilty of Idolatrie. And is this all? All? when *Romish Factors* roue vp and downe amongst vs, to seduce the simple, to beguile vnstable soules? When there is such gadding to Masse? When Neuters thinke and talke, that *Poperie* and our *Religion* may be easily reconciled, when as yet it is as easie to reconcile *heauen* and *hell*, God and the *Deuell*? When as there are such a company of *Papists* and *Recusants* amongst vs? What! account wee not *these* Idolaters?

A Caution.

ters? Who are, or euer haue beene Idolaters, if *these* bee *not?* The Gospell indeed is preached amongst vs, as purely, as powerfully, as in any age (except the primitiue times of the Church) and as ever it was in any place. We haue no cause to complaine, as* one once did, *Our light is darkened, our salt is vnsavorie.* His Maiestie hath both protested the maintaining of the Gospell, and written against Antichrist: Blessed be God for all this. But yet the Lord of his infinit mercie keepe vs from a toleration of *this* sinne, least *Israels glorie be* [z] *carryed vnto Assyria for a present*, and *WEE* (as it was once sayd of the King of *Samaria* [a]) *bee cut off as the fome vpon the water*,

* *Bernard. Apolog. ad Guliel. Abbat Dicam, dicam, præsumptuosus dicar, sed verum dicam Quomodo lux mundi obtenebrata est? Quomodo Sal, terræ insatiatum est?* *fol. 306. B.*

[z] Hos. 10 5. 6.

[a] Vers. 7.

§ In the 21. place, for lesser punishments, may we not take vp the complaint of the Prophet? The dayes of visitation are come[b], the dayes of recompence are begun already. First, concerning *Famine*: Albeit, we cannot say that the seed is rotten vnder the clod, or the corne withered [c] vpon the ground; for (God bee thanked) there is great hope of a plentifull Harvest*. Albeit we haue no cause to complaine; *How doe the beasts grone? the heards of cattell are perplexed because they haue no pasture, and the flocks of sheepe are desolate* [d]. For there is store of *cattell* to *feed VS*, and store of *pasture* to feed the *cattell*. Oh that wee had hearts to bee thankefull accordingly! Yet this may wee say, and *thus* haue wee iust cause to complaine, *The corne is wasted, the oyle is a languishing* [e]; and there is not that *plenty*, neither in Citie, nor Countrie, that hath beene in former times. I list not to meddle with our *Militarie munition*; though I could say something, because men for the most part haue more skill to tosse a *Pot*, then a *Pike*; more courage to fight a battell for *Bacchus* in an Inne, Tauerne, or Alehouse, then a field for *Mars*, in defence of God, the King, and their Country, if they should be called vnto it. And who knowes it not, that the cunning Artificer goes downe the winde, that Trading (a great prop to our kingdome) growes daily to decay? Though there be some *voluntary* Bankrupts amongst vs, who breake without need, ruinating of *purpose* other

[b] Hos. 9. 7.

[c] Ioel. 1. 17.

* Anno. 1622.

[d] Ioel. 1, 18.

[e] Ioel. 1. 10.

mens.

mens ſtocks to raiſe their owne. For whome it were to bee wiſhed there were as ſeuere a law as for theeues and robbers, (then whom they are a great deale worſe) yet *ſome* (be they neuer ſo honeſt) cannot hold, the times are ſo hard, but neceſſity conſtraines them to giue ouer that courſe of liuing, wherein they haue beene inſtruments of much good to the Common-wealth. Againe, *Youth* were neuer more ſawcie, yea neuer more [f] *ſauagely ſawcie*, and people neuer more lawleſſe [g]: the Ancient are ſcorned [h], the honourable are contemned, the Magiſtrate is not dreaded [i]. Adde hereunto warres, and rumours of warres, that ſound dayly in our eares, which our brethren haue taſted of, and ſmarted vnder already.

§ To conclude all, notwithſtanding all *theſe leſſer evils*, all the former ſignes of ſome future, ſome greater miſerie; yet how *incorrigible*, how *impenitent* doe we remaine? Gods *providence towards vs* profits vs not; by him we are chaſtened, and yet we are not bettered [k]. Hee ſpares vs, he opens his bountifull hand vnto vs, what good doth hee not offer vs? and all to amend vs, and yet wee abuſe this goodneſſe of his, not conſidering that it is to leade to repentance [l]. Well, to end this point (leaſt the [m] detection of our vices make my ſpeech ſeeme tedious to ſome) I conſider I beſeech you of *theſe* things, roule them in your mindes againe and againe. The ſignes are worth the thinking on, and how contemptible to *England theſe ſignes* be, is worth the taking notice of. And doe but we thinke on them as we ought, and it will furniſh vs with better skill, to foreſee and foreknow ſome evill to be approaching againſt vs (God alone knows what it is) then all the threed-bare rules of Prognoſticators, and iudiciall Aſtrologers can. I haue done with this point. Goe wee on now to the laſt branch of the firſt part of the Text; *viz.* the fruit of this fore-ſight.

[f] *Otioſa iuuentus impudenter educata omni ferociſſimâ beſtia immanior eſt. Chryſoſt. in Mat. c. 11. Hom. 38.*

[g] *Nullus de legibus metus eſt. Cyp. l. 2. Epiſt. 2.*

[h] ὁ χλιαρὸς ἀνὴρ ἔξιν νεοις γέρων.

[i] *De queſtore, de iudice pauor nullus. Cypr. loc. cit.*

§ 22. Wee are incorrigible, impenitent.

[k] *Sed cum hæc tanta fierent Cæleſtis cura non profuit. Adhibita ſæpiſſime eſt coercitio, ſed emendatio non eſt ſecuta Salu. de Prou lib. 1.*

[l] Rom. 2. 4. [m] *Arbitror, imò certus ſum faſtidioſum plurimis ſtyli huius, prolixitatem fore, maxime quia morum noſtrorum vitia caſtigat. Sal. l. 8. Circa init. Enimuero vitia carpens, ſcio me offendere vitioſos. Bern. Apol. ad Gul. Ab. fol. 307. F. G.*

And hideth himſelfe.

2. Branch of the firſt part. m French Hiſtor. 1408.

LOoke how a m diſcreete Pilot doth prouide for an approaching ſtorme: So doth our *Wiſeman* here ſpoken of. Hee hath not onely a prudent *fore-ſight* of the evill, but alſo a prouident *fore-caſt againſt* the evill. *Proviſion* is the fruit of his *prævision.*

About the meaning of the wordes *all* agree not. *Some* expound them *thus*;

a *Peltanus.*

n *Vpon the fore-ſight which a Wiſe-man hath of the great dangers that attend places of dignity, hee obſcureth himſelfe and doth what he can to keepe out of ſuch places.* I would *all* that runne into places either of *Magiſtracy*, or *Miniſtry*, before they are ſent, would take notice, and make vſe of this meaning.

o *Hieron. Beda. Hugo. Dyoniſius. Carthuſ. & alij.*

o Others thus; *The crafty Rulers in Chriſts time forſeeing what troubles might come by profeſſing Chriſt, cunningly concealed their opinion of Chriſt, and their affection to Chriſt from the reſt of their fellowes.*

But wee are to ſearch after ſome *other* ſenſe, if we minde to proceed according to the tenour of that which hath been handled already, and would haue things hang orderly together in the Text, as they ſhould.

p So the 70. Interpreters. Κραταιῶς ἀυτὸς παιδεύεται.

p Some render the words thus; *Is greatly (or ſufficiently) inſtructed, or admoniſhed.*

In the Hebrew text they are as they are heere tranſlated, and vſually in the Latin Tranſlations.

To *hide* hath diuerſe ſignifications, ſometimes to conceale or to keepe any thing from the ſight and knowledge of others. Sometimes not to confeſſe, ſee *Pro.*28 13. *Hee that hideth his ſinnes ſhall not proſper.* Sometimes it ſignifies to forgiue, *Pſal.*51.9. *Hide thy face from my ſinnes.*

But *heere*, hiding a mans ſelfe is as much as *putting a mans ſelfe vnder ſhelter and protection.* Such an hiding a mans ſelfe, as that hee may not bee hurt. And therefore the

יוסתר

* * *Originall* word comes of a *Roote* which both in the

* *Chal-*

* *Chaldee* and *Arabian* tongue, signifie to protest as well as to hide, to defend as well as to couer.

¶ The thing which we haue to note from hence is this; *That a prudent Christian prouideth a shelter*, and *protection for himselfe against the euill day* when he sees the times dangerous, and threatning some future Calamitie he seekes Sanctuary, *to* which when the euill commeth he may be take himselfe, and *in* which he may be safe. This is that which *Salomon* makes good not onely *Prou.* 27.12. where *this text* is repeated word for word, but also in the 28. Chapter,[q] where he saith, *When the wicked rise, men hide themselues*, that is, *when such dangerous times be that either the Enemies of the truth doe rise against the Godly, or euill men are raised to places of commaund*, (a notable meane to bring iudgements vpon a people.) *then good men, wisemen, seeke Protection for themselues as carefully as they can.* *Noah* tooke sanctuary when the floud was comming, by preparing an Arke for the sauing of himselfe, and his family[r] *Lot* sought a shelter when *Sodom* was neere burning[s]. Memorable (to this purpose) are the Examples of *Dauid*, of *Paul*. The *one* was in danger of his life by the meanes of *Saul*, the *other* was in great hazzard by the *lying in waight of the Iewes*, and *both* of them, (like *wisemen*) did hide themselues, and seeke shelter by the vse of those meanes, which did serue Gods prouidence for their safety[t].

* And wherefore serueth this poynt, but first for our direction and instruction what to doe in the dayes of danger[t]. And what must we doe? Not as did *Aristippus* a Phylosopher, who, [u] when he was in perill of his life in a *Pyrates* ship, tooke gold into his hand, told it, threw it, and let it fall into the Sea, thinking by that meanes to saue himselfe. Not as *Meton* the Astronomer, who, [x] to saue himselfe from an imminent danger, fired the house wherein he dwelt; Nor as *Dauid* who fayned himselfe *mad* before *Achish* King of *Gath*, when hee thought his life to bee in hazard. But like a *prudent man*, (who hath his *witts* about him, and *Grace* within him) we must *hide* our selues, betake our selues

* *Nam* חָסָה *Chaldaicè*; & מַחְסֶה *Arabicè* significat non solum *abscondit velauit, &c. Verum etiam protexit, defendit.*

¶ *Doct.*

[q] Vers. 28.
[r] Gen. 6. 22. 7. Heb. 11. 7.
[s] Gen. 19. 16.
[t] 1 Sam. 20. 5 Ch. 22. 1. Ch. 23. 14. Ch. 26. 1. Act. 23. 17. 18. 19. &c.

* *Vse* 1.

[u] *Cum aliquando nauigaret, discussisseq; naufragium esse pyraticum, acceptis ex aurum numerat, & lapsum è manibus iactauit in Mare. Laert. l. 2. c. 8.*

[x] Σαφῶς δὲ ἐπισάμενος τὰς μελλούσας τάχας δικίας τῷ αὐτῷ κατέπρησεν. *Ælian. Var. hyst. l. 13. c. 12.*

[y] 1 Sam. 21. 13.

to ſome Refuge, ſome place of protection: that ſo, if the *euill time*, [z] and *day of darkenes* [a] ſhould come, we may be found where Chriſt findes his *Doue* his *Church*, in the *Clifts of the Rocke*, in the *Secret place of the Stayres*[b].

If any demand what this refuge, this ſhelter is. I anſwer, not Gorgeous chambers enclоſed with walls of ſtone, with ſeilings of Cedar, for Gods wrath can weaken the ſtrongeſt houſe, and [c] *conſume the ſtones, and timber thereof*; not iron Cheſts of earthly treaſures, or abundance of wealth and worldly poſſeſſions, for though (as the Preacher ſpeaketh) *mony be a defence*[d]: *Yet riches auayle not in the day of wrath* [e] he that flowes for the preſent, may eaſily be at a low ebbe in a moment [f]; not *honor*, and *dignitie*, for *that* is a ſilly ſhelter which a man may *haue* to day and be *without* to morrow [g]; not yet the fauour, and protection of great perſons, for *fauour is Deceitfull* [h], and he, that makes *that* his truſt, leaneth vpon a broken ſtaffe. What then? Heare *Salomon* reſolue you, *The NAME of the Lord is a ſtrong Tower, the Righteous runne to it and is ſafe* [i]. The protection of the Almightie, the ſhaddow of the moſt high, is the ſhelter that we muſt ſeeke after. * Now to the end that *that* may be our ſhelter, we muſt *withdraw* our ſelues, for there is no *hiding* without *with-drawing* [cc]. And becauſe *withdrawing* is an *action*, or *motion*: and euery *motion* hath its twofold *terme* * Its { FROM what / To what. } therefore we muſt with draw our ſelues FROM ſomething, and TO ſomething §. The things which wee muſt withdraw our ſelues *from* are two { 1. *The Sinners againſt whom the Plague comes.* / 2. *The ſinnes for which the Plague commeth.*

* Firſt wee muſt withdraw our ſelues from the *SINNERS* againſt whom iudgements are threatned. We muſt take no delight in evil companie. They that by their *example* doe ſeeke to corrupt vs, and put ſinne into our ſoules by our *eyes*; [k] They that by their *tongues* goe about to *infect vs*,

Amos 5. 13. V. 18. 20. Cant. 2. 14. Zach. 5. 4. Eccleſ. 7. 12. Pro. 11. 4. ὁ γὰρ εὐπορος καὶ εὐθηνούμενος ἐπὶ τῆς ὕλης οὐ πλούτῳ, φύσις μετὰ μικρὸν, οὐδὲ ὁ ἄρτον οὐδὲν ἔχων προτερήματα εἰς ζωήν. *Aſter. Hom. de Oecon. Iniq. p. 17. 18.* ὁ σήμερον δόξος αὐτοῦ ἄξιος, ἄκτου καὶ βοηθείας ἄξιος. *Id. ibid.*

[a] Pro. 31. 30. Pro 18. 10. Rules of direction, how to hide our ſelues

[b] The generall Rule.

[c] Special rules ſubordinate to the generall.

* *Ter-ſus A quo minus ad quid.*

§ 1. Speciall Rule with the ſeuerall branches. * 1. Branch. [k] Εἰ τις κακίας ἑταῖρος καὶ λοιμὸς καὶ φόρος πλησιάσας, ἐπαντλεῖν μέλλει τῆς ἁμαρτίας τὸν βόρβορον, δεῖ φύγειν αὐτον, ὡς ἰοβόλον θηρίον. *Aſter. Hom. de Oecon. Iniq. p. 22.* and

and instill sin into our soules by our *eares*, must we abhorre and flie from, as wee would from some *venomous beast* that spits poyson at vs, that seekes to destroy vs. *Lot* withdrew himselfe from the *company* of the *Sodomites*, & he was protected from the *calamitie* of the *Sodomites*. The Christians at *Ierusalem* a little before the Sacking of that Citie, [l] withdrew themselues from the sinfull, and secure number of the Iewes, and were hidden from the wrath that fel vpon them. *Come out of Babylon my people* (saith the holy Ghost[m]) *that yee be not partakers of her sins, and that yee receiue not of her plague.* **Civill* commerce with euill men I grant a man may haue, and cannot but haue so long as hee liues; neither must we (as the manner of *Anabaptists* is) refraine the assemblies of the Saints, because grosse offenders are mingled amongst them, nor abstaine from Gods publique Ordinances, because notorious sinners doe come vnto them. But so to bee among the wicked, as to *loue* their fellowship in the workes of darknesse[n], to be *brethren with them in evill*[o], to flatter them in their evill courses, to take pleasure in their companie, so to fauour their vices, though our owne behaviour doth differ from theirs, this kinde of associating (I say) with them, doe I dissuade from: For [q] if wee doe not *thus* abhorre & shun their company, if wee be without shade in the day of their misery, what wonder wil it be? Are swaggerers, swearers, gamesters, gibers, and other kindes of wicked persons *thy onely mates*, the chiefe companions thou takest delight in, and yet thinkest thou to escape in the perillous times? Thou deceivest thy selfe I tell thee, [r] hee cannot escape the *sulphurious showre of brimstone and fire, that loues to dwell amongst the men of Sodome*; [s] neither can he shake off the *bands* of Egypt, that doth not forsake the *land* of Egypt: what companie Iudgement findes thee glued to, accordingly will it seize vpon thee. Be not therefore found in the companie of the proud (for so *David* and *Salomon* doe call the wicked [t]) mingle not thy selfe with *this* dust, *this* chaffe[u], *this* stubble*. For [x] if thou doest, assure thy selfe

[l] *Euseb. Hist. l. 3. c. 5.*
[m] Apoc. 18. 4.
* A caution.
[n] Ephes. 5. 11.
[o] Gen. 49. 5.
[p] *Qui libenter vitijs copulatur, licet moribus dissimilis sit, fauere tamē vitijs eorum, videtur. Marta. Evang. l. 7. c. 7. p. 348.*
[q] *Sicut a societate malorum non abhorret, ita minimè mirum erit, si pœna quoq; eorū particeps efficietur. Id. ibid.*
[r] Οὐκ ἔστι γὰρ ἐν Σοδόμοις φιλοχωρήσαντα, διαφυγεῖν τὴν τοῦ πυρὸς ἐπομβρίαν. *Greg. Nyss. de Virg. c. 4. p. 536.*
[s] Οὐδὲ τὰ Αἰγυπτίων δεσμὰ ἀπαλλαγήσεται ὁ μὴ καταλιπὼν τὴν Αἴγυπτον. *Id. ibid.*

[t] Psal. 94. 2. Psal. 119 21. 51. 78. 122 Pro 8. 18 Ch. 13. 10 Ch 15. 25 [u] Psal. 2. 4. *Mal. 4.
[x] *Ob hoc quoq; superbos fuge, ne forsan dū illis iungeris, cum ipsis simul turbine diuinæ vindictæ involuaris. Marsil. Evang. l.*

that when the whirle-winde of Gods wrath doth ſurpriſe *THEM*, it will winde *THEE* in for companie, and which way canſt thou eſcape it?

2. Branch of the 1. Speciall Rule with its particulars.

Secondly, as from the *ſinners* againſt *whom*, ſo likewiſe from the *ſinnes* for *which* tribulation commeth, muſt wee withdraw our ſelues. And this is done three wayes: Firſt, by mourning for thoſe ſinnes. Secondly, by not acting them. Thirdly by keeping our ſelues from being any way acceſſary vnto them.

1. Mourning. *Flere etiam debemus populorum peccata quaſi noſtra vulnera. Aug. ad frat in Erem. Ser. 11. A. Quotidie fleas peccata quæ commiſiſti, & quæ committere proximos videas. Id. ibid.* Υ Κολάκων πλῆθος, ἀσώτων τρέφοντες, καὶ φαυλίας κακοδαιμόνων παρασίτων ἐπισυρόμενοι. *Aſter. Hom. de Oecon. Iniq. pag. 25.*

Firſt wee muſt mourne for the abhominations of the times; that the Land is ſo vnthankefull, that moſt ſorts are ſo ſinfull, that the Word is ſo contemned, that the offers of grace are ſo diſpiſed, the mercies of God ſo abuſed, the Sabbaths ſo prophaned, fawning Paraſites ſo much reſpected[y], afflicted *Ioſeph* ſo little regarded, great mens vices ſo bepainted, and by ſwearing, lying, ſlandering, and every way elſe the tongue abuſed; that there is ſo much Idolatry, luxurie, ſecurity, and all manner of vanitie amongſt vs, it muſt goe to our hearts, and grieue our ſoules. This is another way to get vnder Gods wing, and to be protected in the dayes of danger. *I trembled* (ſaith *Habbacuk*) *that I might reſt in the day of trouble*[z]. *Ieremie* mourned for the ſinnes of *Ieruſalem*[a], and how well fared *Hee* for *that* in the Land of *Babylon?* Whereas the Iewes (who mourned not) lay naked, and open to the *Babylonians* furie; *HE* (good man)[b] was couered from the dint of their cruelty, and was *very well* provided for, in a *very evill* time. Thinke on *this* thou that mourneſt *not* for the ſinnes of the Land, and conſider how little cauſe *thou* haſt to expect protection in the day of deſtruction, vnleſſe thy heart ſoften, and thy ſoule grieue in ſecret, more then yet it doth.

[y] Hab. 3. 16.
[z] Ier. 14. 17.
[a] Ier. 39. 11. &c.

* 2. Refraying the acts of ſinne.

* Secondly, to withdraw our ſelues from the ſinnes of the times, we muſt refraine the practiſe of them. It is no where to be found in the whole booke of God, that ever any who delighted to commit ſuch ſinnes as haue brought plagues vpon Kingdomes, did (without repentance) eſcape vntoucht when the plague came, or were hid ſafe vnder the

ſhadow

ſhadow of the *Almightie*. *Noah* eſcaped drowning in the evill time that the old world ſaw, but *Noah* was *vpright* [c], did not partake with the world in its *corruption* and *violence*. *Lot* eſcaped *burning* in the diſmall day that *Sodome* ſaw, but *Lot* did not liue *like the Sodomites*. [d] *Ieremie* eſcaped *chaining* in the time of *Iudah's captivity*, but *Ieremie* refrained his feet from the backſliding ſteps of the rebellious Iewes. Whereas on the contrary, neither haue Princes beene covered, nor Prophets beene ſheltered, nor Rich ones protected in ſuch miſerable times, but haue *all* gone to ruine when they haue beene found as actors in thoſe evills that occaſioned *that ruine*. *Zedekiah* who was bound in chaines, and had his eyes put out [e]. The Prieſts and Nobles that were ſlaine at *Riblah* [f], and the reſt of the Iewes that were carryed captiues, doe very evidently manifeſt *this*. Wilt thou goe on in wicked courſes, make no conſcience to ſhun thoſe ſinnes that procure Gods curſes, and yet make account to ſhrowd thy ſelfe vnder Gods wing in the day of his wrath? I tell thee thou expectſt that which is very vnlikely, yea impoſſible except thou repenteſt, and ceaſeſt to do thoſe deeds of darkneſſe, which as yet thou takeſt ſuch pleaſure, and delight in.

[c] Gen. 6. 9.

[d] Ier. 40. 4.

[e] 2 King. 25. 7. Ier. 39. 7.

[f] 2 King. 25. 19. 20. 21.

Thirdly, If wee would withdraw our ſelues from thoſe ſinnes that doe prognoſticate ſome generall iudgement, and ſo would be ſafe, wee muſt no wayes *conſent*, nor bee willingly *acceſſarie* to thoſe ſinnes. For as [g] *He* is as well guiltie of ſinne, who *conſenteth* to it, as *He* that *committeth* it, ſo are both [h] *committers* and *conſenters* worthy of like puniſhment: and as little protection in the evill day can the *one* looke for as the *other*.

3 Denying conſent to ſinne: or care to keepe our ſelues vnacceſſary thervnto.

[g] *Nec alienus a crimine, cuius conſenſu, licet non a ſe admiſſum crimẽ publicè legitur. Cypr. Epiſt. 7. l. 2 fol. 32. Aſſenſus enim eſt participatio. Ambroſ. Tom. 5. p. 179.* [h] *Scimus quod ſimilis pœna maneat facientes & conſentientes. Bernard Ser. de Nat. Ioh. Bap. fol. 46. K.*

Now becauſe a man may be acceſſary to the ſinnes of the times foure waies; 1. [i] By not ſtretching out the ſword againſt them, nor labouring to reſtraine them when hee is

[i] Πάντως δὲ δι τους ἄλλους μὴ κωλύσαντες, εἰς ἑαυτὸς τρῶτον τὼ ἁμαρτίαν ἐπέστρεψαν, καὶ διπλῆς ἐυρεθήσονται κατηγορίας ὀπαδοί, ἧς τέπραξαν αὐτοὶ, καὶ ἧς τοὺς ἄλλους ἀκολαζαίνειν ἀφῆκαν. *After. Hom. pag. 74.*

in place to doe it. 2. By [k] not preaching the Word against them, and fearing to reproue them when hee is called vnto it 3. By [l] prouoking vnto them. 4. By concealing them. Therefore *all these wayes* must bee carefully shunned by all sorts in their seuerall places.

First *Magistrates* in *their* places, must as well tune the song of *Iudgement* as of *Mercie* [*]: they must bee a terror to euill doers, their care must be that *Iudgement may runne downe like waters, and Righteousnesse as a streame* [m], to purge away and beare downe before it the filth, and drosse of those grosse sinnes, wherewith our land is defiled. If either the complement of a *Iesuite*, the brag of a Papist, the smooth tongue of a *Flatterer*, the sower tauntes of a *Flouter*, the sterne lookes of the mightie, the bribes of the *Wealthy*, the entreaties of a *Yoakefellow*, of a *Childe*, of a *Seruant*, of a *Friend*, hired (it may be) by the wages of iniquitie, or any thing else, do make *them* remisse in *their* places, & so, accessary to those vices of *running to Masse*, of *breaking the Sabbaths*, of *abusing Gods blessings*, *&c.* for which vengeance hanges ouer our heades: with what confidence can they hope to be protected, if *that vengeance* should fal down, & the viols of the same be powred forth, according to our deserts? *Dauid* professeth more then once, in the *Psalmes*, that God was his refuge [n], and that he did beleeue, hee would be his refuge, in the day of trouble, but the same *Dauid* was faine to behaue himselfe faithfully in his place, by rooting out, and cutting off *all wicked doers* [o], with the same sword of iustice and authoritie.

Secondly, the *Minister* in *his* place must be farre from *flattery* [p]. He must reproue the sinnes of the times faithfully, and plainely, *Ieremie* neither feared the faces of men, nor spared those vices of men which did so preceede the Babilonish Captiuitie, and hence partly it was that he was hid, when the rest of the Iewes were hardly vsed. The like feede must *wee* sow that haue such places in the Church of Christ as *Ieremie* had, if wee would reape the like crop. For if either for hope of advancement, or feare of abasement, we should

[k] *Assentire est, si, cum possit reprehendere, taceat. Ambr. in Epist. ad Rom. c. 1. To. 5. 179.*

[l] *Est enim contsentire, silere, cùm arguere possis. Bernar. in Ser. de Nat. Bipt. f. 46. K. Miseratio (in prædicatore sine iustitiâ) peccandi præstat audaciam. Marul. Evang l. 6. c. 13 p. 314.*

[l] *Ita est, vt qui fomitē præbeāt delictis eorum: ideòq; dignum est, vt pari crimine rei habeantur. Ambros. in Epist. ad Rom c. 1. To 5. p. 179.*

[*] Psal. 101. 1.

[m] Amos 5. 24.

[n] Psal. 91. 2.

[o] Psal. 101. 8.

[p] *Ab assentatione procul abesse peccatorum castigatorem decet. Marul. Evan l. 6. c. 14. Neminem seculi nostri ingratitudo absterreat, quò minus officio suo fideliter fungatur. Gualt. in Act. c. 23. Hom. 151.*

ſhould be like to the *Idols* of the *Gentiles*, haue *eyes* and not *ſee*, *mouthes* and not *ſpeake* [q], and ſo be acceſſary to the peoples ſinnes, we muſt looke to haue our ſhare in the common calamity that may befall the Land, for the common ſinnes that raigne amongſt vs. And what *Magiſtrates* muſt doe in the *Common-wealth*, and *Miniſters* in the *Church*, the like muſt *Maſters* of *Families* do in *their* houſes, vſe all meanes, and giue all diligence to reſtraine and reproue the vices, the abuſes, which they ſee in their charges.

[q] Pſal. 115. 5. Pſal. 135. 16.

Thirdly, *all* of vs, *Gouernours*, and *vnder gouernement*, muſt take heede of *prouoking* others to the committing of thoſe ſinnes which may bring ſome iudgement vpon vs. You that are ouer others, take heede you doe not *command* thoſe that are vnder you to doe evill; for [r] *that is* to haue a deepe hand in their ſinne. You that profeſſe the Name of Chriſt, doe not by your careleſſe and vncircumſpect walking, prouoke the wicked to contemne the Word. You that haue this worldes good in more abundance then your brethren, doe not you either by baſe *illiberality*, or vaine *prodigality*, giue example to others to abuſe Gods bleſſings. By your *murmuring* prouoke not others to *vnthankefulneſſe*; by your *evill counſell* prouoke not others to *drunkenneſſe*; by your *filthy* and *vncleane communication*, prouoke not others to *filthineſſe*; by *giving of bribes* prouoke not Rulers to *vnrighteouſneſſe*; by *ſpeaking favourably of Poperie*, prouoke not others to *Idolatrie*: In a word, whatſoever you ſee may be an occaſion to draw any man *to*, to harden any man *in* any of theſe ſins, which are the ſignes of an enſuing plague, be not *you* any kinde of way the givers of *that* occaſion. If you be, it will make you acceſſary in an high degree, to *thoſe* ſinnes, and ſo you ſhould exclude your ſelues from all ſhare in any ſhelter vnder Gods wing, in the time of need.

[r] *Non eſt immunis a ſcelere, qui vt faceret, impetrauit.* Cypr. Epiſt. 7. l. 2.

Fourthly, becauſe (as I ſayd) to *conceale* villany, is to be acceſſarie to villany; therefore we muſt not *conceale* the inquities of the times from the Lord, in whoſe power it is to redreſſe them. Not that God knowes them *not*, or hath

neede to be put in minde of them by *vs*; but becauſe it is his pleaſure that we ſhould in humility confeſſe them to his Maieſtie, as common ſharers in thoſe ſinnes. To the end we might free our ſelues from that *acceſſarineſſe* to them, which without *confeſſing* them, we ſhould be guilty of, and ſo by conſequent might [f] *ſaue our ſelues in the perillous ſeaſon*. I am perſwaded that *Nehemiah* was ſo protected *in* the *ſeruice*, and with the *fauour* of *Artaxerxes*, when his *Countrymen* were in great affliction, and reproach [t]. And that *Daniel* was ſo ſheltered in the *Court* of *Darius* [u], that neither the *Envie* of the *Courtiers*, nor the *Cruelty* of the *Lyons* could doe him any hurt; when the reſt of his brethren (excepting the *three Children* [x]) were in great ſlavery: becauſe that *BOTH* of them did make open confeſſion of the ſinnes of the whole people of the Iewes, as though themſelues had committed *that Idolatrie*, and *thoſe abhominations* which the reſt did: when as indeed they had no finger in the ſame. Reade their *Prayer* and you ſhall ſee it, They ſpeake in the plurall number, *Wee*; *WEE haue dealt corrruptly againſt thee, and haue not kept thy commandements* [y]. *WE haue ſinned and haue committed iniquity, and done wickedly, &c. neither haue WE hearkened vnto thy ſeruants the Prophets. O Lord to VS belongeth confuſion of faces, to our Kings, to our Princes, and our Fathers, becauſe we haue ſinned againſt thee* [z]. Well, let *vs* doe as *they* did, *confeſſe* to God the ſins of the *whole* Land, and ſay vnto him; *WE haue rebelled, tranſgreſſed, gone aſtray from thee, &c.* And we ſhall ſpeed as they did, Gods prouidence will hide vs either *in* the ſtorme, or *from* the ſtorme, when it ariſeth. Thus haue you heard what we muſt withdraw our ſelues *from*, with the branches thereof, and ſubordinate rules to further vs therein.

[f] *Ad hoc enim Deus exigit confeſſionem, vt liberet humilem. Aug. ad frat. in Erem. Ser. 30.*

[t] Neh. 1. 3.

[u] Dan. 6. 13. 22.

[x] Dan. 1. 2.

[y] Neh. 1. 7.

[z] Dan 9. 5. 6. 8.

2. Speciall rule of hiding, ſubordinate to the generall, with the branches.

Secondly, *withdrawing* hath its *adquid*, as well as its *a quo*. There are ſome things which we muſt withdraw, or rather addreſſe *TO*, as well as withdraw *from*, if vpon the fore-ſight of the plague, we would hide our ſelues. And they are theſe two; { 1. *Righteouſneſſe*. 2. *Prayer*.

First,

First, we must withdraw our selues *to Righteousnes. Seeke yee* RIGHTEOVSNES (saith *Zepheny*) *and it may be, you shall be hid in the day of the Lords anger*[a]. What *Righteousnesse* may some say? The *righteousnesse* of their owne *morall* or *naturall* workes? Alas, [b] *this* is a shelter that hath needs of a shelter, it selfe a [c] rumous shelter, a perilous shelter. What Righteousnesse then? I answer, there is a *Rocke* or *Robe* of *Righteousnesse*, and there is a *Rule* or *Guide* of *Righteousnes*. The *one* is *Christ the Righteous, the Lambe of God that taketh away the sinnes of the world*[d], who is to vs what the [e] sheepes coate is to our backes; A *covering*, an *hyding* from heate, from cold: The other is the *Law of Righteousnesse*. *Both these* must wee betake our selues *to*; to the *former* by *Faith*; to the* *latter* by *Obedience*.

1. Righteousnesse.

[a] Zeph 2. 3.

[b] *Ruinosa est omninò hac habitatio, & quæ sustentari magis otus habet, & fulciri quã inhabitari. Bern Ser. 2 in Psal. Qui habitat fol. 78. C.*

[c] *Periculosa habitatio eorum qui in meritis suis sperant, periculosa quia ruinosa. Id. ib.*

[d] Ioh. 1. 29. 36

[e] προβάλαιον ὁ Θεὸς ἔκτισεν εὔκομον τὴν δορὰν τοῖς μαλλοῖς ἐυθηνέμενον, τῶτο λαβὼν ἀπόκειρον, καὶ δοὺς ἐφαντικὴ τέχνη τὴν ὅλην, χίτωνα σαυτῷ καὶ ἱμάτιον κατασκεύασον, ὅπως ἂν διαφεύγῃς χειμῶνος ταλαιπωρίαν, καὶ τῆς ζεούσης ἀκτῖνος τὴν βλάβην. *Aster. Hom. de Diu. & Laz. pag. 2.*

Concerning the first, note well the speech of *Iehosaphat* to the people of *Iudah*[f]; *Beleeue in the Lord your God, so shall you be established*; that is, *Get but faith to beleeue in God, and you shall be preserued in the battell: neither Ammonites, nor Moabites, nor any of your enemies shall bee able to hurt you, or to overcome you.* The Apostle *Paul* knew very well, that, if hee were but *found in Christ, not having his owne righteousnesse*, but *the righteousnesse of Christ*, which *is by faith*, hee should be *safe* euen in *that great day of Iudgement* (a day euil and terrible to the wicked) how much more safe then in the midst of the troubles of this transitorie life. And therefore *this* is the thing he did so much seeke for, and sue for: accounting *all things losse* in comparison of *this* [g].

For the second, the [h] *wise*, and *faithfull servant* knowes, that it will be happy for *him*, and that hee shall be hid from that vengeance which shall seize vpon the *vnprofitable, faithlesse* servant [i], if hee be found *well doing* at his Masters comming: and therefore betaketh himselfe to *that working of righteousnesse*, and to *that course of obedience*, which his *Master* hath enioyned him in his *Law*.

* *Idem sapiens facere debet: omnes virtutes suas vndiq; expandat, vt, vbicunq; aliquid infesti ornatur, illic parata præsidia sint. Sextius. in Senec Epist. 59. l. 1. p. 631.*

[f] 2 Chron. 20. 20.

[g] Phil. 3. 9. [h] Mat 24. 45. 46. [i] V. 51.

Good

Good Lord then, what will become of you that are vnbeleeuers! that haue *no faith in Chriſt*, that by faith are not ioyned to Chriſt, that had rather ſeeke, *wealth, honor, pleaſures, places of command in the world*, then the *righteouſnes of Chriſt*, whom *any robes* pleaſe better then *that robe*: who ſeeke rather to *any Rocke*, to any refuge then to *that?* What will become of *you* alſo, that wilfully tranſgreſſe the *Rule of righteouſnes*, that will not be *religious*, that will not doe good duties? Who *heare not, relieue not* the wants of your brethren with that abundance which you haue, who *watch not ouer your hearts*, who *bridle not your tongues*, who will not do *all* things which *God* in his *righteous law* commandeth, who will not doe *any* thing, *becauſe* He commandeth you? What (I ſay) will *you* doe in the day of vengeance? Where will you hide your ſelues? Where will you ſhrowd your ſelues? Vnder Gods wing? Why *that* ſhall be ſpread ouer *none* but *thoſe* that are *in his beloued Sonne*, ouer none but thoſe by whom his *ſacred will is done*. None but ſuch as *beleeue* in the *righteouſneſſe of Chriſt*; none but ſuch as yeeld *Euangelicall obedience* to the *righteouſneſſe of the Law*, haue right to the ſpeciall protection of the *Almightie*. I beſeech you therefore *ſeeke* the *righteouſneſſe of Chriſt*, by *beleeuing*; *ſubmit* to the *righteouſneſſe of the law*, by *obeying*: And doe not thinke that without *either* of *theſe*, yea without *both* of *theſe*, it is poſſible for you to eſcape in the day of trouble.

2. Prayer more then ordinary.

Secondly, We muſt betake our ſelues to prayer. Prayer may prevayle both for *our owne* hiding, and the hiding of *others*. It may (peradventure) avayle to *diuert* the Iudgements which the ſignes doe portend. If *not ſo*, yet it may couer *vs* for *our* partes from the dint of the Iudgements. Pray therefore that God would forgiue the ſinnes of the Land. Pray that God would *remoue* the *euill begun*, *prevent* the *evill to come*, if it be his will, or, howſoeuer, that he will take *vs* into the pauillion of his *protecting prouidence*, that the dayes of extremitie may rather *profit* vs, then *hurt* vs. Pray will ſome ſay? Perſwade you vs to *that?* Your perſwaſion is needleſſe; for we doe *that* already. I know ſome of you doe, but I perſwade

ſwade you to *that*, which is much neglected, (I feare me) by good Chriſtians; I meane *extraordinary* prayer, ſuch as is ioyned with *faſting*. *This*, oh *this*, (if any thing will) will prevayle *mightily* with the *Lord*. The *King* of *Nineueh*, and *all* his *Subiects*, no ſooner got themſelues into *ſackcloth*, and *faſted*, but they hid themſelues from the *deſtruction* threatned, which otherwiſe, within fortie dayes would haue come vpon them [k]. When great wrath was towardes the *Iewes*, in *Iehoſaphats* time, a great multitude of *Ammonites*, and *Moabites* comming vp to battell againſt them, it is ſayd that *Iehoſaphat* ſet himſelfe *to ſeeke the Lord by prayer, and faſting*, and all *Iudah* with him, and they were heard, they *ſaw the ſaluation of the Lord, and the dead bodies of their enemies fallen to the earth, ſo that none eſcaped* [l]. When the poore captiued people of the *Iewes* were at the next doore to death, and Letters, to diſpatch them ſuddainly, were vnder the Emperours ſeale gone out againſt them, *Heſter*, and her Maydes, *Mordecay*, and the reſt of the *Iewes*, fell to [m] *Prayer*, with *faſting*, and what an admirable refuge that meane procured them, the *ſacred Storie* [n] relateth at large. When *ſuch* haue gone *before*, ſhall not *we* follow *after*. It may be, ſome prophane ones may diſgrace *this* courſe, as *friuolous*, and *fooliſh*, yet let *that* be no diſcouragement vnto vs. The lawes of our Land doe not deny vs libertie to performe this dutie by our * *ſelues* in *ſecret*, and with our *families*. And if wee doe not vſe this our libertie, which wee haue for the *preſent*, the Lord may euen deprriue vs of *that* too, and ſo make vs ſharers in thoſe common miſeries, which for our ſinnes, he may ſend vpon vs. Good people therefore, ſpare one day in a weeke, or a fortnight, or more, if you can, if God hath giuen you abilitie of bodie ſo to doe; and take heede you doe not frame excuſes where *none* is. Our *ordinary* prayers haue preuayled to hide vs *thus long*; oh, what may our *extraordinary* doe, if *now* when there is ſo great neede, wee will but ſend *them* vp to the God of heauen! This firſt Vſe hath held me ſomewhat long, becauſe of the many particulars it hath runne into. I will now rid my handes

[k] Ion. 3. 5. 10.

[l] 2 Chron. 20. the 3 and 4. Verſes compared with the 17. & 24.

[m] Eſth. 4.

[n] Chapters 5. 6. 7. 8. 9.

* *Libertas eſt Chriſtiano per omne tempus ieiunandi. Confeſſ Taborit. p.* 238.

handes of it, deſiring GOD to bleſſe it, and come to another, which is for *Conſolation* to all the Children of God.

Vſe 2. Conſolation.

The wicked are wont to ſay of the Godly what *Salomon* would haue them *Not* to ſay, [p] *What hath the wiſe more then the foole?* But if any would know what they haue, I anſwere they haue protection in the middeſt of tribulation. This priuiledge they haue, to *be hopeles in noe miſerie, to be helples in no calamity whatſoeuer.* For, if vpon the *foreſight* they haue of the *euill*, they be carefull to ſeeke an hiding place for themſelues againſt *that euill* (as the poynt in hand ſheweth they are) then let *that euill* come when it can, or how it can, hidden they are from the danger of it, and [q] what hurt can it doe them? A *Good man* cannot but be *ſafe*, be the times neuer ſo *troubleſome* [r]. What ſaith *Dauid* to this purpoſe? *He that dwelleth in the ſecret place of the moſt high, ſhall abide vnder the ſhaddow of the Almighty. He need not be afraid of the terror by night, nor of the arrow that flieth by day, nor for the peſtilence that walketh in darkenes, nor for the deſtruction that waſteth at noone-day* [s]. You cannot goe through the ſacred Stories in the Scriptures, but you ſhall finde, that the Lord hath beene [t] wont to preſerue his Seruants in a thouſand dangers. *When thou paſſeſt through the waters I will be with thee* (ſaith the Lord) *and through the riuers, they ſhall not ouerflow thee, when thou walkeſt through the fire thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee* [u]. Be of good Comfort therefore whatſoeuer thou art that feareſt the Lord: Whatſoeuer plagues the times doe threaten, run but thou to thoſe ſix Cities of refuge, which * one ſpeakes of: take heed of ſinne forbidden, doe carefully what God commandeth, aſpire to Gods fauour and fellowſhip, Conſider the vanitie of the world; looke into the miſeries of this life, and acquaint thy ſelfe well with the word of God, and *thou* for thy part, ſhalt be ſafe, and ſecure enough [x]. Should our

[p] Eccleſ. 6. 8.
[q] *Quid ei nocere poterit eorum quæ ſub Cælo ſunt, quem Deus Cæli protegere & conſeruare voluerit? Bern. in Pſal. Qui Hab. Ser. 1. p. 78. H.*
[r] *Virtuti vacans in ſecuro conſtitutus loco nihil inſuaue ferit à rebus turbulentis. Chryſoſt. in Mat. Hom. 22.*
[s] Pſal. 91. 1. 5. 6.
[t] *Deus cultores ſuos inter mille pericula ſeruare conſueuit. Gualt. in Act. c. 23. Ho. 151.*
[u] Iſa. 43. 2.
* *Bernard. Senten. p. 132 K. L. Sex ſunt refugij ciuitates Interdictæ præuaricationis cautio: ſequendæ præceptionis obeditio, propitiandæ Diuinitatis ambitio: Mundanæ fabricæ conſideratio: vrbis tiranicæ iugis inſpectio: & ſupereminens Dei verbi cognitio.*
[x] *Si fiat captiuitas, & ciuitates diſperdantur, & regiones, aurum, argentum, & omnis poſſeſſio pereat. Orthodox. Pat. 1446.*

bodies

bodies be empriſoned, our Cities deſtroied, our ſubſtance and poſſeſſion ſpoyled, our Countrie conſumed, ſhould famine, ſword, peſtilence, or any ſcourge elſe, make hauock amongſt vs, yet, as [y] *no man* can take thy wiſdome from thee, ſo *nothing* (except ſinne) can make the Lord vn willing to protect thee: but either with *Baruch* [z] thou ſhalt haue *thy life giuen thee for a pray*, or elſe, if thy *outward man* ſhould *periſh* [a], thy *ſoule* ſhall be *taken away from euill* [b], to abide with Chriſt for euer in the heauens, *which is beſt of all*. And ſo, which way ſoeuer the Lord deales with thee, thou art ſure to be no *looſer*, but a great *gainer*, Say therefore to thy ſelfe, as *Dauid* did: *Wherefore ſhould I feare in the day of euill* [c]. And let the Congregation of the faithfull, comfortably, and confidently, conclude, as the Church doth [d]. *God is our refuge, a very preſent helpe in trouble; therefore will not we feare though the earth be remoued*, and though the mountaines *be caried* into the middeſt of the Sea, though the waters *thereof* roare, and be troubled, though the mountaines *ſhake* with the ſwelling thereof: the Lord of hoaſtes is with vs, *the God of Iacob*, is our refuge.

[y] *Sapientis ſapientiam nullus poteſt auferre. Ibid.*

[z] Ier. 45. 5.

[a] 2 Cor. 4. 16.

[b] Iſa. 57. 1.

[c] Pſal. 49. 5.

[d] Pſal. 46. 1. 2. 3. 7. 11.

* Well, to draw to a concluſion, and to knit vp the other *Prouerbe*, the *ſecond part* of the text, [*But the ſimple paſſe on and are puniſhed*] in the *third vſe of this* Doctrine. Here is Terror to all *wicked*, and *vngodly wretches*. For if onely the *Godly* hide themſelues againſt the day of wrath, *they* * (poore miſerable Creatures) for *there* part ſhall be *without hiding*, *without ſhelter* in *that* day. They are [e] worſe then brute beaſts, then vnreaſonable creatures: The [f] *Crane*, & the *Storke* when the winter approacheth, withdraw themſelues into hotter Countries: the Beaſts of the field runne to their dens, and ſheds when a ſtorme is riſing, when raine is comming, [g] and ſo, in *their* kind prouide ſafetie for themſelues. But the [h] vngodly (like *ſtalled Oxen* that are fatting

* *Vſe* 3. Terror. In which is ſummarily handled the 2. part of the Text.

* *Viz.* Thoſe wicked ones.

[e] *Imò ipſis brutis beſtijs deteriores ſunt. Cartw. in Prou. col.* 1095.

[f] *Sunt enim aues (vt grues et ciconiæ) quæ ſenſu quodam & præceptione ingruentis hyemis ſe in calidiora loca opportunè recipiunt. Id. ibid.*

[g] *Iumenta etiam præſagio pluuiæ mox venturæ, ſe ad ſua latibula conferunt.* [h] *Fatui vero iſti ſuis cupiditatibus occæcati præcipites in pericula aſſi pereunt: tanquam enim oculis captiuæ ea quidem vident quæ ante pedes poſita, ſunt ſed tanquam boues ad mactationem nihil cogitantes cupiditatum ſuarum funiculo ducuntur. Ibid.*

againſt the day of ſlaughter) are ſo blinded with their luſts, that be deſtruction neuer ſo neere their doores, they runne on, ſeeke no ſhade, and ſo throw themſelues headlong into the very mouth of the danger, and periſh by it. Thinke on this all you *Simple ones*, not you that are *Innocently* and *holily* Simple, (for ſo the word is not to be vnderſtood in the text,) but you that are *Sottiſhly*, *ſinfully Simple*. *Euery* word in this clauſe of the text ſounds *Terror* in your eares, But the *laſt* word *moſt* terror.

1. *But*, a word of terror.

Firſt, *that* you differ from the children of God, and are as *contrarie to them*, as darkenes to *light*, as blacke to white, as infants to men of learning, as *ignorants* to men of deepe vnderſtanding (as this particle *BVT* giues to vnderſtand) *this* is matter of terror. For if you be contrary to the Godly, you haue no part in their priuiledges; neither is God your *Father*, nor Chriſt your *Brother*, nor the *Holy Ghoſt* your *Comforter*, nor *Grace* your *maintenance* in preſent poſſeſſion, nor *Glory* your *inheritance* in future expectation.

2. *Simple*, full of terror.

Secondly, you are *fooles*. I know indeed you are *wiſe* in your *owne eyes*; for it is as naturall for a naturall man to glorie in his owne wiſedome [i], as can be. I know alſo, that the men of the world will *ſo* repute you: for it is [k] ordinarie with *them* to deeme thoſe *wiſe*, which haue any cunning but to buy and ſell, to defraud and ſinne, to make two halfe-pence of one, as one ſpeaketh. But whatſoeuer conceite either the world hath of you, or you haue of [l] your ſelues, you being wicked, are fooles in Gods account for all that: Yea, *ſuch* you are *Chronicled* to be in *HIS* books, in *HIS* Records, as the title *Simple*, in *this* Text, and the *terme FOOLE*, in other [m] places doe declare. And I am ſure *this* is as great a ground of terror vnto you as the for-

[i] Ier.

[k] δι ἄνθρωποι, τοὺς εἰδότας δῆναι καὶ λαβεῖν, καὶ ἀγοράζειν καὶ πωλεῖν, καὶ πραγματεύεσθαι καὶ ἀφυσερεῖν τὰ τῦ πλησίον καὶ πλεονεκτεῖν καὶ διαιρέζειν, καὶ τὸν ἕνα ὀβολὸν ποιεῖν δύο, τὸ τοὺς φρονίμως ἀποκαλοῦσιν, θεὸς δὲ μωροὺς καὶ ἀσυνέτους, καὶ ἁμαρτωλοὺς τοὺς τοιῦτος καλεῖ. *Athanaſ. de Virginitat Tom.* 1 *p.* 824. [l] *Ait Deus ſtulte vbi tibi ſapiens videris ibi ſtulte, vel ſtultus es. Auguſt de Verb. Apoſt. Ser.* 19. *& lib.* 50. *Hom. Ser.* 7. [m] Pſal. 14. 1. Pſal. 92 7. Pro. 1. 22. 3. 35. 7. 22. 10. 1. 14 3. &c.

mer,

mer, if not greater. For alas (wretched creature) being a *foole*, thy *vnderſtanding is darkened*[n]; *the God of this world hath blinded the eyes of thy minde*[o]: Thou knoweſt not good from evill, nor evill from good[cc], thou calleſt (as it were) [p] day night, and the ſunne darkneſſe; thou [q] iudgeſt of things peruerſly, thou deliberateſt of matters corruptly. Being a foole, thou art [r] ſinnes bondſlaue: no Idiot is a more ſlaviſh drudge to the baſeſt workes that hee is ſet about, then *thou* art to the *Divell*, to *corruption*, and to the deeds of darkneſſe; *then which*, what ſeruice more baſe, more miſerable, nay, *to which*, what ſervice is [s] comparable, in ilneſſe, in vilenеſſe, in hardneſſe, &c?

Againe, being a *ſpirituall foole*, though thou haſt neuer ſo plotting, and plodding an head, for *earthly* things, yea, as deepe a reach as any, to *make the beſt of thy commodities* (as wee vſe to ſay) yet thou [t] knoweſt not how to *vſe any thing aright*, of that which thou enioyeſt. [u] Thou haſt indeede a *bodie compoſed* of proportionable parts, *endued* with profitable ſenſes, very vſefull to thy *life* and *beeing*, and thou haſt a *ſoule* endued with *reaſon* and *vnderſtanding*: it may be thou haſt *wealth*, it may be *friends*, it may be *honour*, it may be *credite*; and *all* theſe things are not to bee vſed as [x] *thy ſelfe pleaſeſt*, but as *God preſcribeth*, but alas, *thou* canſt not vſe any of them *ſo* as God would haue thee. God hath giuen

[n] Epheſ. 4. 18.
[o] 2 Cor. 4. 4.
Sectatur imprudentiam inſcitia. Ariſt de virt. lib. Tom. 5. p 481.
[cc] *Qui enim ſtultus eſt, quid ſit iuſtum ac bonum neſcit. Et paulo poſt. Rectum autem diſcernere a prauo quis poteſt niſi ſapiens? Lactan. de Iuſt. l 5 c. 18 p 163.*
[p] *quid ergo dicimus diem noctē vocant? Solem tenebras? Id. ibid. c 20 p. 165.*
[q] *Imprudentia eſt iudicare peruerſe de rebus, deliberare perperam. Ariſt. lib de Virt. Tom. 5. p. 481.*

[r] *Stultus ſemper peccat. Ducitur enim quaſi captiuus à vitijs, nec reſiſtere vllo modo poteſt. Lactan. de Iuſt l 5. c. 18. Stultus etiam malus eſt. Et paulò poſt. Stultus omnia vitia habet Senec. de Brief. l. 4. c. 26. p 448. Non hoc dicimus ſic omnia vitia eſſe in omnibus, quomodo in quibuſdam ſingula eminent, ſed malum ac ſtultum nullo vitio vacare. Idem. lib. dict. cap. 27.* [s] *Eſt enim ſtultus eius (viz. Diaboli) ſo vilißima, & vitioſißima, & duriſſima, & nocentißima. Diet. Poſtil. Dom. Trin 15* [t] *Stultus nullâ re ſcit vti Senec. lib. 1. Epiſt. 9 pag. 538 Imprudentia eſt vti nequire preſentibus bonis. Ariſt. libel. de Virt. Tom 5. pag 481. in 16°.*
[u] ἔλαβες σῶμα παρὰ τοῦ κτίσαντος ἐκ πολλῶν μορίων συγκείμενον καὶ πάντα ἀϊδίως ἐστὶ τὰς τῆς ζωῆς χρείας οἰκονομοῦν. *After. Hom. de Occon. Iniq. pag. 21.* [x] Εἰ δὲ τὰ μόρια τοῦ σώματος ἡμῶν οὐκ ἐλεύθερα ἐξουσίας, ἀλλὰ δεσποτικῷ βουλήματι πρὸς τὴν ἐνεργείαν χαριτιζόμενα, τί ἂν εἴποι τις πρὸς τοὺς ἱσταμένους, χρυσὸν, ἢ ἄργυρον, ἢ γῆν, ἢ τῶν ἄλλων ὕλην ἀνευθυνον ἔχειν τὴν κτῆσιν. *Idem. pag. 23.*

thee his *Word*, his *Sacraments*, which are rich gifts, great bleſſings[y]; *thou* knoweſt not what vſe to make of *any of theſe*: thou canſt not tell what vſe to put the *Word* to, what vſe to make of thy *Baptiſme*, of the *Lords Supper*, no more then a babe knowes what vſe to make of a *pearle*, or a *peece of gold* that is put into its hand, when it throwes it about the houſe, and is ready to loſe it. That very [z] benefit of life it ſelfe which God hath lent thee, thou haſt ſo little skill to vſe aright, that it is little better vnto thee, then a very death.

Being a [a] foole, no *ſound ioy* belongs vnto thee, a trembling heart is alwayes within thee. Thou art afrayd of [b] *thy ſelfe*, afrayd of [c] thy friends. Bee there [d] *no danger* at hand, thou are ſubiect to feare: bee there [e] *ſome danger* at hand indeed, thou art ſubiect hopeleſly to quake: yea [f] *helpe it ſelfe* in the time of danger, terrifies thee, ſcares thee. There is no *childe* that is without the vſe of reaſon, more timorous of a bug-beare, of a thing of nothing, then thou art of every noyſe, vpon every light occaſion. *Thus comfortleſſe* (I ſay) is thy *condition*. Lay now theſe things together, thy *blindneſſe*, thy *ſlauery*, thy *ignorance to vſe Gods bleſſings aright*, *thy want of right to any true comfort*. (*All which* are as ſo many fruits of thy folly) and tell mee whether *theſe* doe not ſhew, that to bee a *ſpirituall foole*, is a thing moſt *terrible*, moſt *fearfull*.

¶ Thirdly, as you *differ from Gods children*, and *are fooles*, ſo alſo doe you *paſſe on*, you are deſperately heedleſſe, and dreadleſſe in the greateſt dangers. Though you cannot but

[y] *Audi ſapientem irridentem ſtultum, quod bona naturæ, & bona gratiæ, quæ forte per lauacrum regenerationis acceperat, tanquam illam, quam plantauit Deus, & non homo, primam ſuam vineam, in non vineam, negligendo redegit. Bern. in Cant. Serm. 63. fol 184. H.*

[z] *Nam ſtultus quod viuit mortem potius quam vitam eſſe cenſuerim. Quomodo vita cum ſterilitate? Arbor arida & in ſterilitatem verſa, nonne mortua iudicatur? Et ſarmenta mortua ſunt. Sic ſtultus eo ipſo quòd inutiliter viuit, viuens mortuus eſt. Bernard. ibid.* [a] *Nihil ſtultitiæ pactum habet, tam ſuperne illi mutus eſt, quam infra. Senec lib. 1. Epiſt. 59. p. 632. Quid ergo inquis? Stulti ac mali non gaudent? Non magis quam prædam nacti leones. Idem ibid pag 633.* [b] *Hic alter imperitus eſt, rebus ſuis timet Senec. lib. 1. Epiſt. 56. p. 623.* [c] *Videbis illum (ſcil. imperitum) comitique oneriquè timentem Ibid.* [d] *Pſal. 53. 5. Illi enim ſæpe hoſtem timuere ſine cauſa, tutiſſimumque illis iter, quòd ſuſpectum fuit. Senec. lib. 1. Epiſt. 59 pag. 632.* [e] *Sequuntur pericula, & occurrunt; ad omnia pauet ſtultitia. Ibid.* [f] *Imparata eſt, & ipſis terretur auxilijs. Ibid.* [g] *Imperitus, eſt ad omnem crepitum expaneſcens, quem vna qualibet vox pro fremitu accepta deiecit, quem motus leuiſſimi exanimant. Senec. lib. 1. Epiſt. 56. circ. fin.* ¶ 3. *Paſſe on*] A phraſe of Tenour alſo.

[h] *fore-ſee*

[h] *fore-see the plague*, that is threatned against you, that is approaching neere you, yet you are so violently transported by your raging lusts, beyond all bounds of any *fore-cast*, and *provision* for your selues, that you *wittingly and willingly goe on* to your owne ruine: *this* also is another ground of terrour. But * lastly, that you come *to be punished* (that is) *vncouered, vnsheltered, in the day of vengeance*, so that though you should see the plague as plainely as you can with your [i] *eyes*, yet your feete cannot possibly escape hampering in it, *this* euen *this* (I say) may be a double, a treble terrour, yea a terrour of terrours vnto you. For in *this* case, what, O what miserie doe you not lye open vnto! your houses may be fired ouer your heads, your wiues deflowred before your faces, your husbands murthered in your presence, your children quartered before your eyes, your owne bodies cast to the beasts of the field, to the fowles of the ayre, and (which is worst of all) your soules plunged into the lake of fire; there to be tormented for euermore: from which Lake he saue vs, who shed his blood for vs, euen *Iesus that iust and righteous one, to whom, with the Father, and Eternall Spirit, bee all prayses in all the Churches, throughout all ages. Amen.*

[h] *Quòd autem non aicit Propheta illos nihil præuidere, sed transire tantum & mulctari, eò docet, fieri aliquando, vt isti fatui mala futura præuideant, sed tamen ità a suis cupiditatibus transuersos rapi, vt viuentes, videntesq; (quod dicitur) pereant, et tanquã Amphiaraus, ad interitum scientes properent. Cart. ad loc.*

* 4. *And are punished*] A phrase of terror.

[i] *Tanquam oculis præditi ad videndum malum, pedibus capti, ab illo fugere nequeunt. Cartw. in Pro. sol. 1096.*

FINIS.

WISE-MANS FORECAST AGAINST THE EVILL TIME.

BIBLIOTECA CANARIA ACAD.

BY

THOMAS BARNES,

Preacher of the VVord at St *Margrets*, in *New-Fish-ſtreete*. LONDON.

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TO THE RIGHT VVORSHIPFVLL,

Sir *Francis Barrington*, Knight, Baronet; Sr *Thomas Eliot*; Sr *Nathaniell Barnardiston*; Mr *Roger Thornton*, Esquire: the *Author* wisheth all blessings in this world, all blisse in the other, *according to Gods good will, and pleasure.*

FAll the things, which the Lord hath made in this *Great World*, MAN (Right VVorshipfull) is the most *noble: for whose sake* other creatures were [b] *created*; *to whose feete* the things below are

[a] *Creator omnium Deus, inter cætera, & super cætera quæ creauit, RATIONALEM dignatus est illustrare naturam. Hug. Vict. de Anim. l.2.c.31. Tom.2.109.* [b] *Propter quem, (viz. hominem) mundum ipsum, & universa, quacunq; sunt, Deus fecit. Lactan. de Divin. ram. l.7.c.4 p.214.*

[c] Pſal. 8. 6. *Rurſum cæteras res animantes, hominis cauſâ eſſe factas, ex eo clarum eſt quòd homini ſeruiunt. Lactan. de Diu. Præm. l. 7. c. 14.*

[d] *Habet anima quandam propriam naturam, omnibus his, mundanæ molis elementis excellentiorem. Hug. Vict. de Anim. l. 2. c. 12.*

[e] Gen. 2. 7.

[f] *Inſufflauit enim, dictum eſt ad exprimendam operis dignitatẽ, vt agnoſceretur aliquod eximium, quod eius ore prolatum eſt. Caſſiod. de Anim. pag. 313.*

[g] *Animus eſt ſubſtantia quædam rationis particeps, regendo corpori accommodata. Hugo. Vict. de Anim. l. 1. c. 1. Tom. 2. fol. 95.*

[h] Μέγα τοίνυν, καὶ θεῖον ἔργον, καὶ θαυμαστὸν ὄντως ἐστὶν ἡ ψυχή. *Macar. Hom. 46. p. 507.*

[i] Μὴ ἁπλῶς τὴν νοερὰν τῆς ψυχῆς οὐσίαν προσοχῆς ἀγαπητέ. *id eſt. Ne leuiter INTELLECTIVAM animæ ſubſtantiam perpendas, dilecte. Id. Hom. 26. p. 326.*

ſubiected. Of *all* the *eſſentials*, which *MAN* (the *little world*) doth conſiſt of, the SOVLE is the moſt *excellent*[d]: it is [e] *infuſed by God*, [f] which notes out the *dignitie* of it: it [g] *hath command of the bodie*, which notes out the *authoritie* of it: it is a *worke* (as [h] One calles it) both *Great*, *Divine*, and *Admirable*. Of all the *powers* in the *ſoule*, none is comparable to the REASON. Of all the *branches* in the *reaſonable* part, none is equall to the MINDE, none excels the [i] *Vnderſtanding*. Of all the *vertues* in the *minde*, WISEDOME giues the *greateſt light*, *Wiſedome* ſwaies with *chiefeſt might*. Oh the breadth that *Wiſedome* ſpanneth; Oh the length that *Wiſedome* reacheth; Oh the height that *Wiſedome* climeth; Oh the depth that *Wiſedome* gageth, when once it comes into a Soule, cleered by Gods ſpirit, in ſome good meaſure, from thoſe duskiſh cloudes of *Ignorance*, and *Error*, with which *before* it

was

was obſcured [k]. Without *this*, how can men diſcerne of things that differ [l]? How can they ſee what is *good*, and what is *euill*, and ſo exerciſe the power of their *reaſon* in *enſuing* the *one*, in *eſchewing* the *other* [m]? When dangers are *imminent*, and comming *againſt* vs, *Wiſedome foreſees* them, *forecaſteth* againſt them: When troubles are *incumbent*, and lying vpon vs, it doth either *remoue* them, or [n] *preſerue* vs *in* them. In a word, What *walls* are to *Cities*, what *skimes* are to *beaſtes*, *ſcales* to *fiſhes*, *feathers* to *birds*, and *ſhells* to ſome creeping, and baſer creatures; the *ſame* is *Wiſedome* to (° *that naked-borne creature*) MAN, euen a *couering*, a [p] *defence*: yea, *Wiſedome* (ſaith *Salomon*) *ſtrengtheneth the wiſe, more then ten mightie men which are in the Citie* [q]. This *excellencie*, this *efficacie* of *Wiſedome*, I vndertake to lay open (ſo farre as the Text giues leaue, and the times require) in the *enſuing Diſcourſe*. In the *which* (as the Searcher of all hearts knowes) next to his owne glory, I ſeeke the good of two ſorts; of *prudent Chriſtians*, of *improuident perſons*. The *one* I would

[k] Θεάρηστον ἄρρητα μυς για ψυχῆς, περιαιρει χ ρίος τὸ ἐπ χείμδυον σκ τος χ ἀπ καλύπτει ἀς τλω, χ ποκαλύπτει ἀυτῃ. πῶ πλατωσει χ τείνει τὰ φρ ήματα τ υοὸς ἀυτῆς ἰις τὰ πλάτ χ μήκη, χ βάδη, χ ὑψ *Id. Hom.* 4

[l] Phil. 1. 1

[m] *Id circò d ta eſt hom ſapientia, cognitâ bon rum malor*

[q] *naturâ, in appetena bonis, & m lis declinan dis, vim ſu rationis ex erceat. Lac de Diu. Pr*

l. 7. *c.* 4. [n] *Inter omnes rerum perturbatiſſimarũ intemperies, nos certos, tectoſ conſeruat. Serran. in Eccleſ. c.* 7. *p.* 388. ° *Nam cæteris animalibus quia ſapient non data eſt; & munita indumentis naturalibus, & armata ſunt: homini autem pro his omnibus, quod erat præcipuum, rationem ſolam dedit; Itaq; nudum, fo mauit, & inermem, vt eum ſapientiâ, & muniret, & tegeret. Lactan. de Di Præm. l.* 7. *c.* 4. 214. [p] Eccleſ. 7. 12. [q] *Ib. v.* 19.

not

not haue *deſpayre, although* the times frowne: the *other*, I would not haue *ſecure, becauſe* the times frowne. The one *hauing* wiſedome, doe I adviſe to *vſe* it; that they may *foreſee the plague, and hide themſelues*: The other *wanting* wiſedome, doe I perſwade to *ſeeke* it; leaſt like *fooles they paſſe on, and be puniſhed*. Now, if *either* of theſe perſons (through Gods bleſſing) reape that good, which I entend, by theſe endeuours; I doe not doubt, but (beſides their *prayſes* in the firſt place returned to *God* for that bleſſing) they will ſend vp ſome *prayers* for *Your VVorſhips* well-fare, for ſuffering your *Names* to ſtand in the *forefront* of this *Treatiſe*, as a Countenance to the *Matter*; although *ſcarce knowne* to *one* of you, and *well-deſeruing* of *none* of you, be the *Author*. My boldneſſe is much, I freely confeſſe it; yea, *ouer*-much, I craue pardon for it. Although I haue ioyned ſo *many of you* together (becauſe I hope you are vnited in the ſame bond of Religion) when *each* of your *Names*, is worthy to countenance ſome *greater*, ſome *better* Worke, then *this* is, or *any* elſe, that *my* ſlender abilitie can afford; yet I beſeech you, let the intimation of my *deſires*,

to

to be *thankefull* to *moſt* of you, as I haue great reaſon, to *oblige my ſelfe* to *all* of you, for *this* your *Protection*, plead excuſe for my boldnes.

[1] *Now the very God of peace ſanctifie you throughout, and preſerue your whole ſpirits, ſoule, and bodie, blameleſſe, vnto the comming of our Lord Ieſus Chriſt.* A Petitioner for *which*, to the throne of grace, is *he*, who is [1] 1 Theſ. 5. 23.

At your Worſhips *ſeruice*
in the LORD;

THOMAS BARNES.

THE WISE-MANS FORECAST AGAINST THE EVILL TIME.

Proverbs 22. 3.

The prudent man foreseeth the euill, and hideth himselfe: but the simple passe on, and are punished.

FOr me to beginne with a large Discourse of this whole Booke by way of Preface, would be both tedious, and incommodious; neither pleasing, nor profitable; especially too, sith they, who are acquainted with the *Scriptures*, or haue some little insight thereinto, cannot be ignorant that this Booke hath *God* for the *Author*, *Salomon* for the *Writer*, *Proverbs*, or *Diuine Parables*, for the *Matter* of the same.

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This Chapter (as [a] *One* obserueth) consisting of 29. verses, hath thirtie seuerall, and sundry *Subiects* handled in it: Euery *Subiect* hath a proper *Proverbe*, most of which *Proverbes* are so handled, that very seldome doth one depend vpon another.

[a] *Pistator: Tituli rerum quæ hoc capite proponuntur sunt isti, Fama, fauor, &c.*

The partes of the Text.

This Text conteineth a two-fold *Subiect*, and suteably consisteth, of two *Proverbes*. [b] Here we haue, first, a *Prouident* man, and a *Proverb* concerning him; [*The prudent man foreseeth the euill, and hideth himselfe*]: Here we haue secondly, an *Improvident* man, and a *Proverb* concerning him [*But the simple passe on, and are punished*].

[b] *Agit hoc de prudentibus & prouidis, de simplicibus rursũ, & improvidis. Peltanus in Pro. pag. 325.*

The Branches of the 1. part.

Touching the *Prouident man*, in the first *Proverb*, we may note two things, { 1. *His Title.* / 2. *His Taske.* } Or if you will. *His* { *Stile.* / *Practise.* }

His *Title*, or *Stile*, [*A prudent man*]. His *Taske*, or *Practise* [*foreseeth the euill, and hideth himselfe*].

1. Branch. Interpretation.

I beginne with his *Title* [*A prudent man*]: or as some *Bibles* render [*The Wise-man*]: All's one in effect.

עָרוּם *

¶ *Gnarum, Astutum, vel callidum esse: Astutè, vel callidè agere.*

The word in the Originall is a *Craftie*, or *Subtile* man *, comming of a ¶ word which signifies to *be subtile*, or to *deale craftily*. It is a [c] *Metaphor* borrowed from naked persons, who turne themselues euery way, sometimes to *this* side, sometimes to *that*. Mee thinkes the *Seventie Interpreters* haue rendered it well; [d] *A man medling in euery busines*, (that is to say) *A man working towardes any thing, any change, any state, any calamitie*[e], *&c.* As if the wise man here should intend such a man *as hath his wittes about him*, or a person so *politique, as that he knowes what to doe, and where to winde himselfe what soeuer betideth.*

[c] *Metaphora a nudis tractã, qui se huc, illuc vertunt. Cartw. ad loc.*

[d] Παγοῦργος.

[e] Παρὰ τὸ εἰς πᾶν ἐνεργεῖν. *Sylburg. Etym. Mega. Col. 651.*

* *Doubt.*

¶ *Solution.*

* Now whether this *prudent*, or *politique* man here be taken in a *good* sense, or a *bad*, there is some doubt, because in the *Hebrew Bible* it is taken both waies. ¶ For the saluing whereof, howbeit, * *Some* doe take it in a *bad* sense, and would vnderstand one that is [f] *wickedly craftie*; or (as the Apostle speaketh) *wise to doe euill* [g], subtile to fancy euery humour, a man for all companies, for all times, such as were some of the [h] *Rulers* amongst the *Iewes* in the time of *Christ*, who were too craftie to professe themselues the Disciples of Christ; yet the very *circumstances* doth shew, that [i] *Those In-*

* *Beda* and such as follow him.

[f] *Pro versuto & versi-pelli.*

[g] Rom. 16. 19.

[h] Whom *Hierom, Lyranus*, and others meane here.

[i] *Piscat. Callidus. In bonam partem Iansen. Sicut Callidus in hoc loco & alibi in hoc libro in bonam accipi debet partem. Vise. Lauat. ad loc.*

terpreters

terpreters hit more right, who take it in a *good* ſenſe, for one that is *religiouſly prudent*, a *godly* Wiſe-man, *politique* according to *pietie*. Whence obſerue thus much; *That* * *a good man is a wiſe man. A Chriſtian is craftie.* Not craftie as [a] *Brutes* be; as the *Serpent* was, who beguiled *Eue*; not craftie as *Cheaters* be, to circumvent their brethren to their hurt, either in gaming, trading, buying, ſelling, or the like; for *theſe* are *miſchieuouſly* craftie; nor craftie as *hypocrites* bee to beguile men with a ſhew of Religion, and indeed before God to be *irreligious*; for this is *damnable* craftines; But *innocently* craftie, craftie in the *beſt* ſence, *holily* prudent, and wiſe. Hence it is that in Scripture wee ſhall finde a Chriſtian often adorned with the ſtile of a *Wiſe-man*; eſpecially in this Booke of the *Proverbes* [k]. To this purpoſe is that which *Moſes* recordeth of *Ioſeph*, *Gen.* 41. In the 18. verſe of that Chapter, he is called a *man in whom the ſpirit of God is*; and in the 19. verſe, it followeth; *There is none ſo diſcreet, and wiſe as thou art. Who is a wiſe man?* (ſaith *Iames*) *let him ſhew out of a good converſation his workes with meekenes of wiſedome* [l]: as if he ſhould haue ſayd; *That man is a wiſe man, who doth wiſely bring forth the fruits of Religion*; And no maruaile, for why:

Doct. 1.

* *Iuſtus nempe eſt ſapiens. Ber. in Cant. Ser.* 63 *fol.* 184 *H.*

[a] *Callidi tas autẽ & aſtutia, in mutis quoque animalibus ſunt, vel cum inſidiantur aliis, & dolo capiunt vt deuorent, vel cum inſidias aliorum vario genere deludunt. Lactant. de Inſtit. l.* 5. *c.* 18. *circ. finem.*

[k] *Pro.* 10. 8. 14. Ch. 17. 2. Ch. 25. 5.

[l] *Iam.* 3. 13.

Reaſons.

First, *Such an one* is taught of God; But who, that is taught of God, is not wiſe?

1.

Secondly, Such an one is ingrafted into Chriſt, and ſo *Chriſt* is *made wiſedome vnto him* [m].

2.

[m] 1 *Cor.* 1. 30.

Thirdly, the *holy Ghoſt* (whoſe office is to enlighten, to direct, and to endue with wiſedome) dwelleth in his heart; it muſt therefore needs follow vpon theſe groundes, that a pious man is a prudent man.

3.

Vſe 1.

This poynt in the firſt *Vſe* doth meet full in the face with that horrible, and damnable ſinne of caſting the aſperſions of *folly* in the face of *Religion*, and the profeſſors of the ſame. A ſinne too common amongſt the ſonnes of men *. In the *Court* he is accounted a foole that will not ſwill, ſweare, and goe to a Play. In the *Countrey* he is reputed a foole that will not take libertie to rob God of his Sabboths for his baſe

* *Semper enim contra virtutẽ inſanit malitia. Chryſ. in Gen. c.* 6. *Hom.* 22.

pleasures and profits. In the *Citie* he is esteemed a foole that straynes at a lie, at an oath, at a false glosse to make his deceitfull wares goe off hand, to beguile buyers withall, and that makes any scruple of Vsury. *Papists* deeme the children of God, *Heretical fooles*; *Profane ones*, iudge them *Hypocriticall fooles*: Ciuill ones, precise, and singular *fooles*. Ah (my *brethren*) what miserable times doe wee liue in? What vncharitable opinions? cankred affections, doth our age afford? that cannot beteame *Religion* it selfe the *name* of *wisedome*; nor such as fauour, and sauour of *Religion*, the *title* of *Wise men*[n]? I would faine know where heauenly *Prudence* is to be found on earth, if not in the [n] *Church*. It is the proper portion, and peculiar possession of the godly. How can a man be iust, and religious, if he be not truely wise[o]? *Who* haue a better insight into their estate of *misery*, into the meanes of their *recouery*, then the people of God haue? *Who* haue *their wittes better exercised* [p], *to discerne of things that differ* [q] then they? *Who* more cunning then they in making the best choices, and matches, in refusing the euill, and chusing the good, euen (with *Dauid*) *selecting the way of truth* [r]? *Who* haue a better forecast, for vnmatchable honours, for durable treasures, and vnspeakeable pleasures then they? And are *such ones* fooles? Where are mens eyes? What are mens iudgements? Were they not fooles *themselues*, had not malice against God, and enmitie to the truth, blinded, besotted them; they could not chuse but needes confesse, that where *such signes* of *wisedome* be, there *wisedome her selfe* hath her seate. Let therefore all vnrighteous, and irreligious ones (be they of the profaner, or ciuiller sort) learne to repute the Children of God *wiser* then they haue done, and cease to *befoole* them, or else (I tell them) as the *Preaching of the Crosse of Christ is to them that PERISH foolishnes* [s]; that is, as the *accounting of Gods ordinance of Preaching a foolish thing is a marke of perishing*, so the *befooling of the members of Christ*, (who are in this Text stiled *prudent*,) is a fearefull token of damnation. For saith Christ himselfe; *Whosoeuer shall say to HIS brother* (that is) to his neighbour, much more to *Christ's*

[n] *Prudentia non in foro, non in plateis, sed in Ecclesia possidetur. Ambros. de Virgin. l. 3. Tom. 1. p. 99.*
[o] *Quomodo est in eis vera iustitia in quibus non est vera sapientia? Aug. Tom. 2. l. 4. contra Iulian. c. 3. pag. 70.*
[p] Heb. 5. 14.
[q] Phil. 1.
[r] Ps 119. 30.
[s] 1 Cor. 1 18.

Christ's brother, *THOV FOOLE, shall be in danger of hell fire [t].

* Μωρὲ.
[t] Mat. 5. 22.

Secondly, Let the meditation of this poynt, keepe *you* that are the Children of God, from being discouraged at the *foolish* termes, wherewithall the Deuills *Mimickes*, and the worldes *mock-gods*, doe abuse you. It may be, both your persons and profession are brought forth in *Showes* and *Stage-playes* (where no Villany is wanting [u]) and there by Satans-*Apes*, and *Agents* exposed to derision; It may bee, you are not admired, nor applauded of the men of the world (* *for it is impossible you should*) but rather exploded and disgraced, as though you were the *veriest fooles* that liue, yet this need not much trouble you, much disquiet you; So long as the *Lord* accountes you *wise*; So long as *Hee*, (who knowes you, both what you are, and what you doe, who teacheth you from heauen, who hath made you partakers of the wisedome of Christ, who hath put his spirit (the spirit of wisedome) into your *inward parts*) so long as *HE* (I say) hath adorned you with *this Title of Douelike prouidence*, of *harmeles policie*; you for *your* partes are well enough: you haue honour enough, you haue renowne enough, whatsoeuer the world thinkes, or sayes of you. All their taunts with which they doe befoole you, cannot make a flaw in your Title, or be a blemish thereunto. Profit you they may by the vse you may make of them, hurt you they cannot [x]. [y] I know indeed, it is [z] no *easie* matter (especially to flesh and blood) to brooke, and set light by such taunts, such obloquies; * Yet grace and [a] vertue hath that power and strength, that it can beare, and breake through them all; and [b] a *couragious* heart, and *valorous* spirit, which lookes at that *All-seeing God*, and expecteth *prayse* from him alone, can easily despise the speeches of euill men; not weighing ei-

Vse 2. Encouragement to the godly against reproch.

[u] *Nihil fermè vel criminum vel flagitiorum est, quod non spectaculis non sit. Sal. de Prou. l. 6.*

* *impossibile nimest, vt qui augusta, et aræ ta virtutis ambulat, mandata sequitur Christi, omnibus laudatur, et in admiratione sit. Chrys. in Gen. c. 6. Hom. 22.*

[x] *Quid damnaticoro, hinc meritur vir bo, qui ab hominibus subsannatur, irridetur, cui qui finxit cor hominum, et intelligit omnia opera eorum, præcipit cum & coronat? Chrys. in Gen. Hom. 22.*

Nihil autem prudentibus infert, imò potius confert mendax infamatio malivolorum. Maxet. Dialog. l. 1. c. 1 in Oribod 684 [y] *Præoccupatio* [z] *Neque parvum est despicere irridentes & opprobrantes, & salibus incessentes. Chrys. sup.* * Answ. [a] *Tantum virtutis robur, vt cum impugnatur, hostibus fiat potentior. Idem ibid.* [b] *Animæ fortis, & constantis est oculum suum intendere ad illum insopitum oculum, & ab eo solam gloriam expectare, & hæc despicere, nihilque pili facere humanam laudem vel conuicia, sed eam instar vmbræ, & somnij. Chrys. in Gen. Hom. 22.*

ther their prayses, or dispraysesa rush, or an haire. Now *wee* for *our* partes, professe our selues to *haue grace*, to *be vertuous*; oh be *wee* then so *couragious*, as (with *Noah*, [c] that iust *one*, who was not daunted at millions and myriads of reproches) to beate downe, and keepe vnder all such faynting thoughts, and fearefull conceites, as this consideration (*that the world reputes vs fooles*) may occasion in vs. I am sure, [d] miserable would your case be, if for the shunning of this imputation, and for the gaining of mans applause, we should neglect holines: Better it is a thousand times, to be accounted by the world *fooles* for *Gods* cause, then to haue the *wisedome* of the *world*, then to be reputed *wise* in the *world*, and in the meane time to be *fooles* in *Gods* account, for being enemies vnto him. I know this hath need of inforcing, because there are [e] many (euen in the profession of Christianitie) whom a few such bugge wordes doe scare too much. But I must make haft to that which followeth.

* *Foreseeth the euill, and hideth himselfe.*

[cc] Here we haue the *Prudent mans taske* or *Practise*; in which consider, *His* { *Prevision*, *Provision*, } or { *His foresight.* *The fruit of his foresight.* }

The former in these wordes [*foreseeth the euill*]. The latter in these, [*And hideth himselfe*].

*In the first of these, which must first be handled: two things offer themselues to our view, { 1. *An act.* 2. *The obiect of that act.* }

The *Act* [*Foreseeth*]. The obiect, or what he foreseeth; [*The euill*].

In the meaning I will ioyne *both* together. And albeit, (because euery *Act* is terminated, and limited by its obiect) the obiect might (and not *inconueniently*) be first opened, yet in regard of the order which the spirit of God here obserueth, I will explaine the wordes as they lye in the Text, the *Act* first, the *Obiect* last.

Foreseeth]. The word is in the Originall [*Seeth*] and so it is

At iustus ille ix. Noa) non ntum decem viginti homines, sed & nium homim naturam, tos myriades bexit: veriileenim erat nes eos videre rehendere, sannare & acchari, c. Id. ibid. Dominus mis vocat eos, propter humanam laudē, tutem negli-t. Id. ib. Adulti non fetes conuicia ninū viginti decem, vel mpaucorū vlantantur, ruunt. Chry. ēn. c. 6. n. 22.

The second inch of the t part.

That second inch subdied into two ticulars

The 1 particular in the branch.

erpretatiō.

it is vsually translated in other Languages, saving that the *Septuagint* doe turne *Seeth* into *Seeing*, and *Piscator* (among the *Latines*) *foreseeth* into §*foreseeing*; *Both* vsing a *participle* in stead of the *Verbe*.

* ἰδων. § Prævidens

Doubt.

But may some demand, if in the Originall it be (*Seeth*) why is it in our *English Bibles* translated (*foreseeth*)? I answer, for * *explications sake*, to shew *what* a *kinde* of *seeing* the *Hebrew* intendeth in this Text. For, inasmuch as the word *See*, hath divers constructions in the Booke of God, as *viz.* signifying sometimes (properly) *to take a view of some outward obiect with the eye of the bodie* [f]; sometimes metaphorically to *vnderstand* [g], with diligence to *obserue*, and *marke* [h], *to receiue a thing from God by propheticall reuelation* [i], *to beleeue* [k], sometimes to *heare* [l], sometimes *to beware*, [m] *&c.* Why may it not as well signifie *to foresee*: especially too, sith there can be no *sure beleeuing*, that a thing *will* happen, no *prouident bewaring* of a thing that *may* happen without *foresight*, and no *foresight* without *seeing*, either with the *eye* of the *body*, or else with the *eye* of the *minde*. You haue the *Act* explained.

Answ.

* Explication ergo.

[f] Mat. 22. 11 The King ca in, to see the guests.

[g] Ioh 9. 41 Now you say we see.

[h] Psal. 46. 8 Come & see t workes of Go

[i] Isa. 2. 1. T word which Isaiah saw.

[k] Ioh. 6. 40 This is the w of my Fathe that euery on that seeth the Sonne.

[l] Apoc. 1. 1 I turned to s the voice tha spake.

[m] Apoc. 22 See thou doe not.

Now to the *obiect* [*The euill*]. It is well knowne that there is a [n] two-fold euill { *Of sinne.* / *Of punishment.*

If we should *here* vnderstand the *euill* of *sinne*, the meaning would be *this*, that *a wise Christian foreseeth what may be to him an occasion of sinne, that he may shunne it.* But leauing this; by *euill* here is meant the *euill of punishment*: For *this* meaning both the *Septuagint* will beare°, and *Interpreters* for the most part doe giue P. And this *euill of punishment*, some restrayne to *one* thing, some to *another*: As [q] *some* to *places of preferment*, either in the *Church*, or *Common-wealth*, as if *this* should be the meaning [r]; *A craftie Christian weigheth with himselfe how great danger, or perill, is in great honours, in high places of command, in wealthy Priest-hoodes, and the like.* Some [s] *other* re-

[n] Malum { Detri. Sup pli Tert

° πονηρὸν ἀδικον. i.e. Malum vlciscens vel puniens P As Vatablus, periculum. Piscator: Vidst grauiores aduersus. Lavat Ragnab, a Ragnáb pascere, in malum sumitur, De pascere, arrodere frangere, affligere Dyonis Carthusianus Damnum. q Pelt in ad locum. r Prudentes expendere quantum periculi positum sit in magnis honoribus, amplis magistratibus, Opulentis Sacerdotijs, &c. s Carthus. ad loc.

ferre

ferre it (in part) to *great* and *grosse sinnes*, as if the sense should be *thus*; [t] *A prudent man foreseeth what mischiefe comes by drunkennesse, adulterie, contention, ambition*, and such like sins. But (because of the Particle *The*, it being termed rather *THE euill*, then *euill*, or, *An euill*) I rather extend it to some *eminent danger that a people may be in*, to some *notable iudgement imminent*, or *hanging ouer a place*: and so deliuer the meaning in these termes:

A person that is piously prudent seeth before hand, or foreseeth eminent dangers, or calamities that may come vpon a place, vpon a people.

The Doctrines which hence I collect, are these two.

1. *That it is possible for a people, where good men are, to be in great danger, eminent iudgements may hang ouer it.*

2. *That a wise Christian may haue a sight of that danger, a foresight of those iudgements.* I straine not the Text for either of these poynts; therefore *heavens-hand* goe along with vs in handling the same.

The former I will be the briefer in, because (howsoeuer it affordeth matter of vse by *it selfe*) yet it is but an introduction into the latter; and the chiefest vse which I shall put *this* branch of the Text vnto, doth after a sort arise from both these Doctrines *now* propounded, as they are ioyntly considered.

Well, let vs beginne with the first, and handle it so farre forth as it is vsefull of *it selfe*.

**It is possible for some eminent euill, or iudgement to hang ouer a place, to be comming vpon a people where God hath his Church, where wise Christians are.*

If I should distinguish the iudgements of God into three sortes, *Eternall*, *Spirituall*, and *Temporall*; I could demonstrate the truth of the poynt by each of them.

First, that Eternall iudgements (which are the shutting out of heauen, and the thrusting into hell) may hang ouer such a place (that is) ouer some in such a place; the horrible, and great sinnes that are *there* committed, doe manifestly declare.

Second-

[t] Incommoda, ex ebrietate, adulterio, contentione, ambitione, imminè prospicientes.

[u] Paraphrase.

[x] Doct. From the 1. particular in the 2. branch of the 1. part.

[y] Hills may hang ouer places where God with his Church.

[z] The Lordes wrath may take out the fire, euen the house IOSEPH. Amos. 5. 6.

Secondly, for Spirituall iudgements, as namely, 1. *A famine of the Word*, which is an heauie plague. 2. *Generall hardneſſe of heart*. 3. *Generall defection from Religion, or falling away from God*; which the Author to the *Hebrewes*, calls a * *departing from the LIVING God*[u], or *God of life*; A drawing *backe* * *to perdition*: that *ſuch* may hang ouer ſuch a place, I could make good from the examples of the *Iſraelites*; Amongſt *them* good men were, yet the iudgement of a ſpirituall famine and declining from God, which came to paſſe in *Ieroboams* time, did euen hang ouer the heads of the ten Tribes, in the latter end of *Salomons* reigne, when his wiues and Concubines drew him to Idolatry [cc]: as likewiſe by the example of the * *Ægyptians*, and others. But theſe Eternall, and Spirituall iudgements I paſſe ouer, and chuſe to inſiſt on the *Temporall*, as more ſpecially intended by the holy Ghoſt in this place.

* ἐν τῷ ἀπο-στῆναι ἀπὸ Θεοῦ ΖΩΝ-ΤΟΣ.
[u] Heb. 3. 12.
* εἰς ἀπώ-λειαν. Heb. 10. 39.
[cc] 1 *Kin.* Compare 11. Ch. with the 12.
* In the booke of *Exodus*.

Now that ſome ſuch *temporall* iudgements may be comming againſt a people, whom Gods Children liue amongſt, it is very euident by many teſtimonies. What an euill hung ouer the *Men of the old world*, amongſt whom *Noah* liued*? ouer the *Sodomites*, amongſt whom *Lot* was[x]? ouer *Ægypt*, and the Countries round about, where *Ioſeph*, *Iacob*, and the *Patriarchs* liued[y]? What ſhall I ſpeake of the *famines*[z], *peſtilences*[a], *inuaſions by the enemies*[b], *captiuities*, and the like, ſo often mentioned in ſacred Writ, that were imminent ouer the *people of the Iewes*? For in that *ſuch* miſchiefes *fell vpon them*, of neceſſitie they did *hang ouer* them ere they came. All the threatnings of grieuous plagues againſt *that* people, whereſoeuer you meete with them in the writings of the Prophets (great or ſmall) you may well refer to this poynt, as vnanſwerable proofes of the ſame. There is neuer a Chapter in the *Lamentations* of *Ieremy*, but you ſhall meete with ſome ſuch ſentence as *this*; *IVDAH is gone into Captiuitie*[c]; *the wayes of SION doe mourne*; *all HER gates are deſolate*, *HER Prieſts ſigh*[d]; *How hath the Lord couered the daughter of SION with a Cloud in his anger, and caſt to the earth the beautie of ISRAEL*[e]. *The puniſhment of the iniquitie*

* Gen. 6.
[x] Ch. 19.
[y] Gen 41. 25. 26. &c.
[z] 2 King. 6. 25. Lam. 4. 9. 10.
[a] Num. 14. 12. 2 Sam. 24. 15. 2 Chron. 7 13. Ier. 21. 6. Ezek. 14. 21.
[b] Ierc. 32. 24. Ezek. 38. 22.
Ezek. 11. 3. Ch. 39. 23.
[c] 2 Chro. 6. 36.
[d] Lam. 1. 3.
[d] Verſ. 4.
[e] Ch. 2. 1.

quitie of the daughter of MY PEOPLE, is greater then the puniſhment of the ſinne of Sodom[f]: The Mountaine of SION is deſolate, the Foxes walke vpon it[g]. Now in what place of the world were there *better people* then in *Iudah*, then in *Sion*? It was the *place where God himſelfe did delight to dwell*[h]: yet miſery *came vpon them*; and therefore it did *hang ouer them*.

[f] Chap. 4. 6.
[g] Lam. 5. 18.
[h] Pſal. 9. 12. 68. 17. 132. 14.
[i] 1 Kin. 6. 13.

Reaſon. Neither is this any groundles Doctrine: for why, God may be greatly provoked by ſuch a people, and ſo may come to *loath* them, and *abhorre* them, as he was provoked by the *tongues*, and *doings* of the old *Iſraelites*[i]; and did *abhorre the excellencie of Iacob*[k]. But a people which provoke God to anger, and whom the Lord abhorreth, heauie plagues may hang ouer; *Ergo*, &c.

[i] Iſa. 3. 8.
[k] Amos. 6. 8.

Vſe. How iuſtly doth this reproue a number of ieſting, and careles people amongſt vs, who, when they heare tell of the *euill day*, and that it is poſſible for *our* Land, for *our* Kingdome to be *puniſhed*, to be *plagued* with ſome grieuous ſcourge, or other, by the *Almightie*, they flout in the ſleeue as at ſome ſcurilous, and ridiculous tale; much like the *laſt-dayes Rebells*, that *Peter* ſpeakes of; *Where is the promiſe of his comming*[l]; taking after the ſonnes in Law of *Lot*, *vnto whom* (when he told them of the deſtruction of *Sodom*) *he ſeemed to mocke*[m]: as though *this* were a matter to be *ieſted* at, to be *laughed* at. I trow the Lord hath begunne with vs *alreadie*, if we *could*, yea, if we *would* ſee it. It is true (I confeſſe) *our* Land may be called the very *excellencie of Iacob*[n]: of *all* places in Chriſtendome, *none* in priuiledges (*eſpecially in that* **great priuiledge of true Religion*) haue gone *beyond* vs; in the abundance of *heauenly wiſedome*, in the plentie of *holy wiſe Chriſtians*, *moſt* Countries come *behinde* vs, yet the poynt in hand, intimateth that plagues may hang ouer places where *Religion*, and *religous ones* bee: Is it then a ſufficient cauſe of *deriſion* to ſay, iudgements may be approching *OVR* kingdome? Foure yeeres agoe the Lord had a wife, and vnderſtanding people in the *Palatinate*, yet the euill which hath ſince befallen it, was euen at *that* time imminent ouer it.

[l] 2 Pet. 3. 3.
[m] Gen. 19. 14.
[n] Amos. 6. 8.

* *Magna illa prærogatiua dominicæ religionis. Salu. de Pro. l. 8. p. 271.*

Well,

Well, *THERE iudgement is begunne*[o], where it will ſtay, God knoweth. Can *WEE* onely looke to eſcape Scot-free? Were the *naturall branches not ſpared*[p], and is it *impoſſible* for *VS*, a part of the *wilde Oliue* to be ſpoyled? Had not Gods mercie beene *Our Rampart*[q], wee had beene conſumed ere this time. Cannot God be poſſibly *prouoked* amongſt *Vs*? Is it not *poſſible* for him to *abhorre*, and loath *Vs*? I doubt not but (ere I haue done) I ſhall too manifeſtly declare, that it is paſt the *peraduenture*, or, *it may be*; and come to *this*, that God *IS prouoked* amongſt vs, *IS* moſt ſtrongly incited to *deteſt* vs. Wherefore, ceaſe thy mocking, (whoſoeuer thou art) and this careleſſe putting away the *euill day* from before thine eyes, leaſt as *now* the Word of reproofe meetes with thee, ſo the day of vengeance ouer-takee thee like a ſnare, or a theefe in the night, ere thou art aware.

[o] 1 Pet. 4. 17.

[p] Rom. 11. 21.

[q] Mal. 3. 8.

* I come now to a ſecond Doctrine, which is that I would be at; *That when any grieuous calamitie is approaching, Gods Children haue ſome foreſight of it. Prudent Chriſtians foreſee the plague.* What *euerlaſting* miſeries may light vpon *themſelues* without preuention by repentance, they foreſee, when the Lord firſt opens their eyes to ſee what their eſtate by nature is. What likelihoodes of *ſpirituall* iudgements to fall vpon them, they ſuſpect, and feare ſometimes, their many complaints of the remainder of hardneſſe, vnbeliefe, coldnes of zeale, and loue, &c. in themſelues, doe declare. But to ratifie the Doctrine in *theſe* particulars, is not to our purpoſe. That they haue ſome foreknowledge of ſome *common euill* that may be comming againſt the places where they liue, it is very plaine.

* 2 *Doct.* From the 1. particular in the 2. Branch of the firſt part. *Gods* children haue a foreſight of miſery enſuing. § Acautiō. Leſt the enſuing proofes of this poynt ſhould ſeeme impertinent, I referre thee (Reader) to the Obiection in the 3. Vſe of this Doctrine, and to the anſwer of the ſame, Pag. 15.

§ *Noah* foreſaw the *drowning of the old world*[r]. *Abraham* and *Lot* foreſaw the *burning of Sodom*[s]. *Ioſeph* foreſaw the ſeauen yeeres famine that came vpon *Egypt* in his time, and vpon the Countries round about it[t]. After *Ioſephs* time the ten great plagues (of turning the *waters* into *bloud*[u], of *frogges*[x], *lice*[y], *flies*[z], of the *murraine* vpon the bodies of *beaſts*[a], of *botches* and *blaines* vpon the bodies of *men*[b], of the *haile*[c], *locuſts*[d], *darkenes*[e], and *death of the firſt borne*[f]) which fell vpon

[r] Gen. 6. 13. Heb. 11. 7.

[s] Gen. 18. 20. Ch. 19. 13.

[t] Gen. 41. 30. 31.

[u] Exod. 7. 17.

[x] Ch. 8. 2.

[y] Ch. 8. 16.

[z] Verſ. 21.

[a] Chap. 9. 3.

[b] Verſ. 8.

[c] Verſ. 18.

[d] Ch. 10. 4.

[e] Verſ. 21.

[f] Ch. 11. 4.

vpon the same kingdome, were all foreseene, & foreknowne by *Moses*, and *Aaron*, *the seruants of the Lord*, as the Storie doth plentifully relate. I omit the foresight of *particular* plagues vpon *particular* persons, (as *Samuell's*, of the *renting* of *Saules* Kingdome out of *Saules* hand [f], and *Michaiah's*, of *Ahabs* perishing at *Ramoth Gilead* [g]) ; had not most of the *Prophets* (*great* and *small*) *visions*, and *praedictions* of the great miseries, which both *in*, & *after* their times the people of the *Iewes* met withall. Christ had a knowledge *himselfe*, and gaue his *Disciples* a foreknowledge of the *destruction of Ierusalem* [h]. *Agabus* foresaw that *great* and *generall dearth throughout all the world, which came to passe in the daies of Claudius Caesar* [i]. But how farre goe I? I stay my selfe, for feare of burthening your memories with multitude of authorities.

f 1 Sa. 13. 14. Ch. 15. 23.
g 1 Kin 22. 19. 25. 28. verses.
h Mat. 24.
i Act. 11. 28.

Reasons.

Will you haue the Reasons of it?

1.

First, Christians are in fauour with God, therefore some way or other he giues them some foresight of the plague. *Shall I* (saith the Lord) *hide from Abraham what I minde to doe* [k]? From *Abraham*? Whom I haue admitted into my fauour; with whom I *haue made* [l], and *will establish* [m] *my couenant*! It is sayd of *Noah*, *first* that he *found grace in the eyes of the Lord* [n], and *then* the Lord gaue him forewarning of the *Floud* [o].

k Gen. 18. 17.
l Gen. 17. 2.
m Vers. 7.
n Gen. 6. 8.
o Vers. 13.

2. *Reas.*

Secondly, the Lord knowes that his Children will make some good vse of foreseene dangers, to his glory, and the Churches good; He knowes that either with *Abraham*, they will command their *children*, and *household to keepe the way of the Lord* [p]; or with *Noah* they will Preach the *Righteousnes* and *Iudgements* of the Lord, to conuince the *world* [q]; or with *Esther* they will hazzard their goods and liues for the safetie of the Church, or seeke an hiding place for themselues, and them that belong vnto them. Some *such* or *like* Vse, the Lord knoweth (I say) His Children will make of acquaintance before hand with ensuing calamities: and *this* is one cause why through the grace of the Almightie, they doe so foresee *the euill* as they doe. What father will not put a Talent into such a childes hand, as will husband

p Gen. 18. cõpare the 17. & 19. verses.
q Heb. 11. 7.

A Similie.

that

that Talent to the fathers credit, his owne profit, and the publique good of the whole Familie?

I may say of *ALL* the Doctrines in this Text, what the Spouse Christ saith of the *teeth* of the Church; *There is NONE barren amongst them*[r]; But *THIS* Doctrine amongst them *all* is *most fruitfull*, so *many* are the *Vses* that it affordeth. Which (for breuities sake) I will make but *Three*. *Vse.*

[r] Cant 4.2.

The first whereof is for tryall, whether we be truely wise, yea, or no. Euery *carnall* and *vnregenerate* man is wise in his *owne* conceite: and where is the man, or woman almost, that is *not* piously prudent, *not* wisely religious, if *all* may be their *owne* judges? But mans owne iudgement (being naturally corrupted by selfe-loue) is a leaden Rule, a false glasse to see what a man is *indeed*: therefore whether wee be truely wise *indeed*, yea, or no, wee must goe to some *certainer* Rules; amongst these Rules, *this* poynt affordeth *one*. *A wise man foreseeth the plague*. Tell me now: Doest thou when euills, when great euills are approaching, forelee the same; yea, foresee them to some *purpose*, to make some holy, and godly *Vse* of this foresight? Are thy eyes where the *Preacher* sayth a *Wise-mans eyes* should be, *in thy head*[s]? Canst thou (like the man which climbed the watch-Tower in *Iezreell*, that sayd *I see a troupe, a companie*[t]) say, *I see a trouble, I see a calamitie* when it is drawing neere? and canst thou be *so affected* with it, as a true Christian vsually is, and ought to be? a wise *one* thou art, euen *that* prudent one which the spirit *here* speakes off. But if *otherwise*, no true wisedome hast thou, *a bundle of folly**, and *impietie* is bound vp in thy heart: and before I conclude this Text, I shall speake something to the terror of thee, and all such as thou art. 1. Exhortation.

[s] Eccles. 2.14.

[t] 2 Kin. 9.17.

* Pro. 22.15.

Secondly, here is comfort to the Children of God: Euills shall not suddenly surprize them, soule-hurting mischiefes shall not fall on them ere they are aware, or haue warning of the same. If God meanes to drowne the world, a *Righteous Noah* shall foreknow it; if he mindes *Iudah* shall into Captiuitie, an *vpright Ezekiah* shall be acquainted with it[u]: *Vse* 2.

[u] Isa. 39.6.

if *Haman* plotteth the *Iewes* ruine, *Mordecai* and *Eſther* ſhall
* Eſth. 4. come to vnderſtand it*: if *Paules* enemies vow to diſpatch
x Act. 23. 16. *him*, a *little Lad* ſhall reueale it vnto him[x]: if Popiſh powdermongers plot treaſon againſt *England*, all the deuices in the Deuills ſhop, in the Popes cell, ſhall not hinder *England* from the knowledge of it, onely, if ſhee *will* know it. So that whatſoeuer iudgement the Lord in iuſtice *intendeth*: whatſoeuer miſchiefe man in malice *inuenteth*, *wiſe* and *good* people haue right to foreknow it. What a priuiledge is this oh Chriſtian, that thou haſt part in? I tell thee, when thou haſt grace to foreſee: it is a ſigne, that the Lord hath not onely wrought *prudence* in thee, but alſo that his good *prouidence* is wakefull for thee; it is a comfortable euidence that thou art one of thoſe, who ſhall either preuayle with him to diuert the plague, or elſe haue a ſhelter, and finde a ſanctuarie from the dint of the plague, vnder his owne wing. Now when *Gods prouidence* watcheth ouer a man, when *heauenly wiſedome* is wrought *in* a man, and *both theſe* for *that mans* good, there is double cauſe of comfort, and conſolation.

* *Vſe* 3. Exhortation.

Illud ingenioſſi, ſi quis poteſt vigore mentis præuidere quæ futura ſunt, & antequam ante oculos locare quid poſſit accidere, et quid agere debeat, ſi ita euenerit, deſipere. Ambroſ. offic. l. 1. c. 38.

Stultus νοῦν οὐκ ἔχει πλέγματος. Hoſ. 4. 15.

Prudens ſi futuris & futura proſpiciet ipſum præparabis et in die malo tegumentum inimici. Marul. pal Euang. 2. c. 1. 136. Iſa. 21. 8. Iabak. 2. 1.

*Thirdly, this ſerues for Exhortation. Doe the *prudent* foreſee the plague? is it [y] *wiſedome* to *foreknow dangers*; *that a man may know how to behaue himſelfe whatſoeuer happeneth*? Then be we perſwaded to be ſo prudent, as in times of great danger to take notice of them, and foreſee the iudgements that are approaching, when indeed they are at hand. Shall *our* eyes like [z] *fooles eyes* be in our heeles? No; let them ſtand where the *Wiſe-mans* doe, in our *heades*. The ſpeech of the Prophet comes to minde; *Though ISRAEL play the Harlot, yet let not IVDAH offend* [a]; I allude to it; Though *carnall Goſpellers*, and *careles Atheiſts* will not foreſee, yet let them that profeſſe themſelues *wiſedomes* followers, and *Chriſts* Diſciples, be wiſer. Oh, if *ſuch* be ſightles, careles, and feareles, how looke they to be couered * *IN the euill day*, or preſerued *FROM* the euill day, more then the *vnwiſer*, and *profaner* ſort? *Eſay* and *Habakuk*, two *wiſe* and *worthy* Prophets, *ran vp*, and reſolued to ſtand *on their watch Tower* [b], that, if any calamitie, at any time were acomming,

acomming, they might both *foreſee* it *themſelues*, and *foreſpeake* of it to *others*; let *vs* doe as they did, hereby we may keepe hurt from *our ſelues*, and be inſtruments of no ſmall good vnto *others*.

But (may ſome perhaps Obiect) *Eſay*, *Habakuk*, and other holy men of God did in former times foreſee future plagues by ſpeciall reuelation from God; Such reuelations are now ceaſed, therefore you ſeeme to impoſe vpon vs a dutie, not onely hard, and difficult, but alſo *impoſſible*, when you perſwade vs to foreſee the plague. *Obiect.*

I anſwer. Albeit, the gift of immediate reuelation of future things from God, after an *extraordinary* manner be ceaſed, yet the *ordinary* way of foreſeeing plagues to come, is *not* ceaſed And although a man cannot directly determine by the ſpirit of *Propheſie*, *What* the euill *is* that *ſhall* come, yet he may warrantably gather, by *ſome courſes which he may take*, that *ſome* great euill *may* come, yea (if it be not preuented) *will* come vpon the place where he liueth. *Anſw.*

* But how? (may ſome ſay).

Not (as *One* falſely thought *Noah* to foreſee the Floud) by the *Starres* [c], though I know blazing *Starres* haue portended enſuing *miſeries* [d]: but by theſe meanes.

* The firſt is, to be throughly perſwaded of the truth of the *former* Doctrine, *That it is poſſible for Gods iudgements to hang ouer places, where God hath his people.* Wee muſt be ſoundly rooted in the perſwaſion of *this*. For if a man thinkes *this* to be *falſe Doctrine*, and (like thoſe mockers before reproued) laugheth rather at it, then yeelds credit vnto it, iudgements innumerable, and puniſhments vnmatchable, may be neere the place where he hath his abode, and he neuer ſuſpect them, nor dreame of them. What was it, but partly *this*, that hindered the *old world* from foreſeeing the *Floud*, when *Noah* did Preach of it; they (as it is likely) derided him for it, as if he had taught falſe Doctrine: and hence it came to paſſe, that they could not take notice of the great danger they were in. Were it not that there are numbers in our Land, who thinke Miniſters to mocke, when they

* *Queſt.* The Anſwer which conteineth in it *Rule* of direction to further a man in the foreſight of future iudgements, one of the chiefeſt things intended by the Author in this Text.

[c] *Beroſus* cited by *Coop.* in his Chron. fol. 5.

[d] Witneſſe the troubles that haue happened beyond the Seas ſince the laſt blazing Starre that was ſeene in our Climate.

* 1. *Rule.*

they ſpeake of an enſuing plague, they would not be ſo ſightles of the danger this Nation is in, nor ſo fearles, and foreſightles of the euills that in all likelihood are not farre off.

2. *Rule.* Prayer for foreſight.

Secondly, becauſe it is God that muſt giue vs this foreſight, therefore let vs entreat him to open our eyes, that wee may ſee, let vs beſeech him that he would not ſuffer the loue of honours, pleaſures, or profits, to ariſe as a miſt betwixt our eyes, and approaching euills, to keepe vs from beholding the ſame.

3. *Rule.* Abhorre flatterie.

Thirdly, we muſt not * *loue* to be *flattered.* Paraſites, and Claw-backes, that cry nothing but *peace, peace,* muſt not be in requeſt with vs. It is ſayd of our *Saviour,* that the *clay* which he tempered with his ſpittle on the ground, did *open* the eyes of the blind man [cc]; but the *vntempered morter* * which *theſe* Sycophants daube with, worketh a contrarie effect, *putteth* out the eye of *prouidence,* and hindereth men from ſeeing *that* which otherwiſe they might *foreſee.* *Ahab* might haue foreſeene his ruine at *Ramoth Gilead* [d], and *Iezabell,* her ſhamefull deſtruction by the walls of *Iezreell* [e], had it not beene for their fauning and flattering Prophets. Of *ſuch flatterers* therefore let vs beware, as wee loue to haue a *foreſight of* dangers, and *ſafetie from* dangers.

* *Proſpiciendũ eſt ne adulantibus apperiamus aurem. Ambro. Off l. 1. c. 27. tom. 1. pag. 27.*

[cc] Ioh. 9. 6. 7.

[d] Ezek 22. 28. [e] 2 Kin. 22. 37. [f] 2 King. 9. 33.

4. *Rule.* Obſerue the ſignes foregoing a plague.

Fourthly, and laſtly, if we would foreſee the plague, we muſt obſerue the *ſignes* that haue prognoſticated plagues in the holy Scriptures, and try how neere thoſe ſignes are paralelled by *our Land* in theſe dayes. And herein giue me leaue to be ſomething large, becauſe that this is the principall rule of all the reſt.

To let paſſe particular plagues vpon particular perſons: (though we will not altogether reiect their examples as we meete with them). Wee may finde in Scripture many remarkeable iudgements vpon *whole multitudes of people*; as vpon the *Moabites, Ammonites, Amalekites, Canaanites, Philiſtins, &c*: But amongſt the reſt of the *generall* iudgements, *theſe* as moſt eminent; *The drowning of the old world*; *The deſtruction of Sodom*; *The ouerthrow of the Ægyptians in the red Sea*;

Sea; *The bondage of the Israelites in Babylon before Christ*; *The desolation of the Iewes and Ierusalem after Christ*. And either of *all* of these, or of *most* of these, you shall finde *these foregoing Signes*.

Signes of generall iudgements.

First, (as the very ring-leader of the rest) most monstrous *ingratitude*, and horrible *vnthankefulnesse* for Gods fauours. *Men* (saith *Moses began to multiplie vpon the face of the earth* [g], that is, *God was so mercifull vnto mankinde, as to encrease their number, for the mutuall comfort, and communion one with another*: and *this* his kindnes did mankinde requite with disobedience, and rebellion [h], and after *this* came the Floud, and swept them away [i]. The Lord in the middest of *iustice* shewed *mercie* to *Pharash*: for, at the request of *Moses*, He sometimes *mitigated*, sometimes *removed* the plagues he sent vpon *Ægypt*; yet *Pharaoh* continued *vnthankefull*, yea, in so high a degree *vnthankefull*, that he *contemned* the Lord, and *then*, *drowning in the red Sea* he could not escape. Who hath read the *writings* of the *Prophets*; and hath not found therein, that the *vnthankefulnes* of the *Israelites*, was one thing that did prouoke the Lord to threaten Captiuitie *against* them, and in due time, to send the *Babylonians vpon* them, who led them prisoners into a strange Land [k]? So *GOOD* was our *Saviour Christ* to the people of the *Iewes*, that he would be borne *of* their line, and *in* their land, he *liued* amongst them, he *Preached*, *wrought most of his mightie workes amongst* them, yet they dealt most *vngratefully*, most *vnthankefully* with him; and *then* an heauie iudgement must needes follow, euen the *subuersion* of their *Citie*, the *dispersion* of their *nation*, like a company of vagabonds, into all parts of the earth.

1. Vnthankfulnesse.

[g] Gen. 6. 1.

[h] As it followeth in that Chapter.

[i] Gen. 7. 21.

[k] Compare *Isa.* 2. with the 7. *Hos* 2. 8. 9. 10. with sundry other places.

Secondly, *generall corruption* in the *manners of people*, doth foregoe some *generall* destruction. *I will punish the world*, (marke, not *one*, or *two*, or *few*, but *the world*) *for their EVILL*, saith the Lord [l]. When *ALL flesh had corrupted his way vpon earth*, *THEN God* said, *I will destroy the earth* [m].

2. *Signe.* Generall corruption in all sorts. See *Ier.* 23. 10. 11 12. [l] Isa. 13. 11.

[m] Gen. 6. 12. 13. *Deus ob malitiæ nimietatem, sententiam tulit, quod vniuersali perditione humanum genus sit puniendum. Chrysost in Gen. c. 6. Hom.* 22.

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The [n] Inhabitants of *Sodom* brought forth *MANY fruits of vngodlineſſe*, and vpon *THIS* did the Lord *conſume* them, and make the very ground barren, as a monument of their great wickednes to after ages. The like thing, the Prophet *Eſay* noteth concerning the people of *Iſrael*. He telleth them in the name of the Lord, that *their* whole *country was deſolate* (that is, ſhould certainely be deſolate) *their Cities burnt with fire, their Land ouerthrowne, and deuoured by ſtrangers; the daughter of Sion left as a cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a beſieged Citie.* But what went before *this* great miſerie? Euen *generall* ouerſpreading *iniquitie* [p]: The *whole Nation* was *ſinfull, a people laden with iniquitie, a ſeed of euill doers; from the crowne of the head to the ſole of the foote, there was no ſoundnes, but woundes, and bruiſes, and putrifying ſores.* The manners of [*] *all* ſortes, from the high to the low, from the Princes to the people, were depraued, and *this* did preſage thoſe *generall hardſhips*, which *that* people did endure at the handes of their enemies.

§ A third *ſigne* of *future euill*, hath beene *Contempt of the Word* [q]. Wee haue a pregnant example for *this* in the laſt of the *Chronicles*. When *Zedekiah*, his *Nobles*, *Prieſts*, and *People* were growne to that *lewd*, and *forlorne* paſſe, as to make a *mocke at the meſſengers of the Lord of hoſtes*, and deſpiſe the *Word* which they Preached, *then into Babylon, vnto bondage* they muſt, there was no *remedie* [r]. To the very ſame purpoſe is that *Prophecie* in *Ieremy*; *Becauſe yee haue not heard my wordes, behold, I will ſend, and take all the families of the north* (ſaith the Lord) *and Nebuchadnezzar the King of Babylon my ſeruant, and will bring them againſt this Land, and againſt all the inhabitants thereof, and againſt theſe Nations round about, and will vtterly deſtroy them, and make them an aſtoniſhment, an hiſſing, and a perpetuall deſolation* [s]. *I will bring euill vpon this people, euen the fruites of their thoughts, becauſe they haue*

[n] *Quia enim homines qui tantâ ciuitatem inhabitabant multos impietatis fructus protulerunt: idcirco (inquit) et inutiles fructus terræ facta, vt et illis ablatis, perpetuũ ſi monumentũ ſequentibus generationibus; omnes docens quàm peſſima fuerit inhabitantium malitia. Chryſ. in Gen cap. 19. Hom. 42 ad calcem.*

[*] Iſa. 1. 7. 8.

[p] See. v. 4. 6.

Gentem peccatricem appellat quod tota peccatis ſit dedita. Arcul. in Iſa. pag. 19.

[*] *Placet mihi allegoria, caput id eſt princeps, cor id eſt ſapientes, et reliquã corporis partium vſq; ad plantas id eſt plebem, &c. Luther in Iſa. c. 1. p. 27.*

§ 3. *Signe.* Contempt of the Word.

[q] *Aduerſus Euangely irriſores indignatio deſcuiet. Marc. Marul. Euangeliſtar. l. 1. c. 9 p. 16. Si Sodomitas minus eſſe dicit damnabiles, quam cunctos Euangelia negligentes, certiſſimi ergo ratio eſt, quâ & nos qui in plurimis Euangelia negligimus peius timere aliquando debeamus. Sal. de Pro. l. 4 p. 108, 109.*

[r] 2 Chr. 36. 12. 16. 17. 18. 19. 20.

[s] Ier. 25. 8. 9. 10. 11. see Ier. 22. 21. 22.

not hearkened to my wordes, nor to my Law, but reiected it. Ierc. 6. 19.

Fourthly, it is a *signe* that ſome generall iudgement is at hand, when the offers of grace are reiected by the greateſt number of people. *This* fore-ran *Ieruſalems* ruine, as appeareth by Chriſt his owne complaint; *Oh Ieruſalem, Ieruſalem, how oft would I haue gathered thee together, as an hen gathereth her chickens vnder her wings* (how oft haue I freely made moſt large and bountifull offers of grace vnto thee) *but yee would not, Behold, THEREFORE your habitation is left vnto you deſolate*[t]. 4. *Signe.* Reiecting the offers of grace. [t] Mat. 23. 37. Luk. 13. 34. 35

Fiftly, as the *reiecting* of mercies *offred*, ſo the *abuſing* of mercies *receiued*, (as namely, the *patience*, and *bountie* of God) preſageth ſome ruine. When the Lord had, with *great patience* borne with the people of the *old world* an hundred and twenty yeares, and *yet* they would not repent, then he *threatned to* deſtroy them, and (accordingly) *did* deſtroy them from off the face of the earth[u]. When as *Iſrael* did *prepare for Baal* (that is, *abuſe to the ſeruing of Baal*) *the corne, wine, oyle, ſiluer, and gold, which the Lord had multiplied, and beſtowed abundantly vpon her, THEN* he threatned not onely to take away *thoſe his bleſſings from* her, but alſo to *Viſit vpon her the daies of Baalim*[*]; to inflict vpon her ſome great, and *grieuous puniſhments*, in ſtead of the *good things* that ſhee formerly enioyed. 5. *Signe.* Abuſe of *Gods* goodneſſe and patience. [u] Gen. 6. 3. 7. [*] Hoſ. 2. 8. 13.

A ſixt *ſigne* is couetouſneſſe, oppreſſion, and violence. The Prophet *Ieremy* ſpeaking to *Shallum*, the King of *Iudah*, & vnder *his* name including the reſt of the *Iewes*, ſaith thus; *Thine eyes, and thy heart, are not but for thy couetouſnes, and for to ſhed innocent blood, and for oppreſſion, and for violence to doe it*[x]: and after he addes; [y] *The Winde ſhall eate vp all thy paſtures, and thy louers ſhall goe into Captiuitie, ſurely then ſhalt thou be aſhamed and confounded for all thy wickednes. The earth is filled with VIOLENCE by them* (ſayd God to *Noah*) *and I will deſtroy them with the earth*[z]. This is that alſo which the Prophet *Ezekiell* poynts at; *The people of the Land haue vſed oppreſſion, and exerciſed robbery, and haue vexed the poore and needie,* 6. *Signe.* Couetouſnes with her two hand-maydes, Oppreſſion & Violence. *Quam multorum malorum cauſa ſit immodica cupiditas quis explicet? Maxul. Evang. l. 4. c. 49.* [x] Ier. 22. 17. [y] Verſ. 22. [z] Gen. 6. 13.

needie, yea, they haue oppreſſed the ſtranger wrongfully; THEREFORE haue I powred out mine indignation vpon them, I haue conſumed them, with the fire of my wrath[a]. The Scribes, & Phariſes, *deuoured widdowes houſes*, and afterward *deſolation* came vpon *them*. No certainer ſigne of enſuing plagues then this damnable kinde of vnrighteouſneſſe, couetouſneſſe, and oppreſſion. *I will ſtretch out my hand vpon the inhabitants of the Land ſaith the Lord: For from the leaſt of them, euen to the greateſt, euery one is giuen to couetouſneſſe*[b].

[a] Ezek. 22.29. 31.

[b] Ier. 6.12.13.

7. *Signe.* Generall Pride.

In the 7. place. *Pride* goes before *deſtruction*, and *haughtineſſe of minde* before a *fall**. *The day of the Lord* (ſayth the Prophet) *ſhall be vpon euery one that is proud, and loftie, and lifted vp*[c]. This was *one* of the ſinnes which procured, and prognoſticated the ouerthrow of *Sodom*[d]. *Becauſe the daughters of Sion* (ſayth *Eſay*) *are HAVGHTIE, and walke with ſtretched forth neckes, &c. Her gates ſhall lament, and mourne; and ſhee being deſolate ſhall ſit vpon the ground*[e]. It was *pride* (as one obſerueth, who wrote about an * hundreth yeere ſince) which gaue the *Turkes* aduantage againſt the *Chriſtians*, ſo that they *inhabited their Villages, Townes, and Prouinces, defiled their Temples, and places of worſhip, carried their bodies to priſon, tooke their beaſtes for a prey, and exerciſed all manner of villanie, and crueltie againſt them*[f]. Inſomuch that whoſoeuer thinketh to *eſcape imminent iudgements*, and yet continues in *pride*, is greatly deceiued, and like to vndergoe ſome more *horrible miſerie*[g].

* Anno 1519.

[c] Iſa 2. 12.

[d] Ezek. 16.49.

[e] Iſa. 3.16.26.

[f] *Vtinam non de nobis iſta* (viz. *loca Iſa.* 13.11. & *Eze* 7.24.) *exponi queant, quorum, infideles Turci, vicos, oppida, prouincias occuparũt, aras, focoſque prophanantes, nullo die ceſſant in reliqua Chriſtianorum regna debachari, captiuos ab ducere, pecora depradari, vaſtare agros, cædibus graſſari, & nomen Chriſtianum magis quam diu queat, impiè furere: hoc perpetuo flagello noſtra percutitur ſuperbia. Marul. Euang. l. 7. c. 8. 348.*

[g] *Caterum ſiquis hanc quam imminere cernimus calamitatem effugerit, & tamen ſuperbia ſeſe efferre non deſierit, nequaquam illâ multò horribiliorem erumnam effugiet Id. ibid.*

* Eighthly, Like as[h] extraordinary and immoderate *ſleepe* pines the *bodie*, and preſageth *death*; ſo *carnall ſecuritie* in the bodie *of a people*, doth ever[cc] prognoſticate ſome *weakning*, ſome *waſting* to *that bodie*, by ſome *plague* that may

* 8. *Signe*, Carnall ſecuritie.

[h] *Diu viuere nequeunt, qui multo ſomno dediti Marcent: tument vultus luridocolore infecti, putreſcentia q; viſcera repentè ingruens inualitudo diſſoluere feſtinat. Marul. Spal. Euang l. 2. c. 7 p. 80.*

[cc] *Cum pacem, & ſecuritatem dicant, tunc repentina eis imminet pernicies. Chryſ. in Mat. c. 24. Hom. 78.*

come

come vpon it. So much doth the Prophet *Amos* tell vs; *Woe to them that are at ease in Sion, that put away the euill day farre from them, they shall be led captiue with the first that goe captiue*[i]. *All the sinners of my people shall dye by the sword, which say the euill shall not ouertake vs, nor preuent vs*[k]. So much also doth *Zephanie* tell vs off; *They are setled vpon their lees, they say in their hearts, Tush, the Lord will neither doe good, nor euill; THEREFORE their goods shall become a bootie, and their houses a desolation*[l]. Our *Sauiour* tells his Disciples, that when *that generation of Vipers*, the malicious, and obstinate *Iewes*, should be like the people of the old world in the dayes of *Noah*, *marrying*, and *merry-making*, and *so secure* as not *once* to *dreame* of their destruction, *then* should their *destruction* be neerest at hand[m]. *This* is one of the signes, which goes before the ruine of the *Romish Babylon*; *Shee saith in her heart, I sit a Queene, and am no widdow, and shall see no sorrow, THEREFORE shall her plagues come* * *in one day*[n]. Yea (as it is in the tenth verse) *in* [cc] *one houre*. That is, *when shee shall be most secure, then shall her plagues be most sudden, and sure*: when shee thinkes her selfe safest, then shall shee be vnawares surprised; euen as *Babylon* once was by *Cyrus*, who inuaded it *in a night*, when it did least thinke of its owne inuasion[o]. There is no want of examples in holy Scripture, to show, that the end and issue of *sloth* and *carnall securitie*, hath vsually beene *euill* and *vnhappie*[p]. Hence it is that the Lord in Scripture [q], when he comes to *iudge* or *punish* a place for sinne, is sayd to *visit* that place; because he is wont to strike when men are *most secure*, and doe [r] *least suspect* his stroake. His *visiting*, notes out a sudden plaguing of a people when they are secure. No sinne doth more prouoke him to smite then *securitie* doth.

* Ninthly, [s] *Luxurie, riot*, and *wantonnes*, haue gone before some *generall calamitie*. This sinne went before the destruc-

[i] Amos.6

[k] Amos.5

[l] Zeph.1.

[m] Mat 24.

* ἐν μιᾷ ἡμέρᾳ.

[n] Apoc.18.

[cc] ἐν μιᾷ ὥρᾳ V.10.

[o] Non longâ fidone regn premetur, s subitò capie quia erit secu (sicut Cyru Babylonem s cura vna no inuasit) a so deserta &c. Paræus in A por. col. 984.

[p] Nec exempl desunt quibu docemur qua

infelix sit carnalis securitatis, & socordiæ exitus. Gual in Act. Hom. 39. c. 5. [q] Psal. 88. 32. Ier. 9 9. [r] *In malam partem dicitur Deus visitare, cum peccata quæ diu dissimulauerat, INEXPECTATO flagello vleiscitur. Zanch. de Redem. part. 1. l. 1. Tom. 4. col. 37.*

* 9. *Signe.* Luxurie. [s] *Incè aspice latè florentes quondam, luxu, quas, verterit vrbes. Silius Bell. punic. l. 15.*

tion of the *old world*. *The ſonnes of God ſaw* (that is, with a luſtfull eye) *the daughters of men, and tooke them to wiues*[t], mingled themſelues together, and ſo[u] *committed great filthines one with another*: and immediately after, came the *floud* to ſcoure this filth from the face of the earth[*]. Did not *this* alſo precede the burning of *Sodom*? Queſtionles it did. *Sodom did burne* (as[cc] one ſaith of *Affrica*) *Ætna*-like *with the fire of fornication*, and the Lord did burne *IT* with the fire of *Deſolation*. The inhabitants of *that* Citie (as the ſame Author writes of the *Carthaginians*[x]) *did ſtinke with the filthineſſe of luſt, breathing forth the noyſome ſauour of vncleannes*, and the Lord puniſhed them with the *ſtinking flame of Brimſtone from heauen*[y]. Their gluttonie prouoked them to incontinencie, and the Lord did *then* incontinently with *fire* and *Brimſtone* together, extinguiſh and conſume them for euer[z]. It was the *drunkennes* of *Iudah*, and *Ephraim*, which made the Lord *threaten* iudgement *againſt* them, and *execute* iudgement *vpon* them[a]. To this purpoſe is that of *Amos*; *They lie vpon beds of Iuorie, and ſtretch themſelues vpon their Couches, they eate the Lambes of the flocke, and the Calues out of the middeſt of the Stall, they chant to the ſound of the Viol, and inuent to themſelues inſtruments of muſicke: they drinke wine in bowles, and annoint themſelues with the chiefe oyntments: THEREFORE ſhall they goe captiue with the firſt that goe captiue, and the banquet of them that ſtretched themſelues ſhall be remoued*[b]. It was the effeminate wantonnes of *Semiramis*, a *Man-woman*[c], of *Sardanapalus* a *Woman-man*[d], which did

en. 6. 2.
ri magno
o amoris,
nicationis,
Dorum mu-
scollapſa
etin omni-
fornicatio-
ras confuſi-
na. Metho.
in Ortho-
pag 388.
en. 7. 22.
lu. de Gub.
l. 7. 240.
t Ætnain-
is quibuſ-
aturæ ſe-
ius ardori-
ſic ILLA,
ninâdis iu-
fornicati-
ignibus
uit.
rebant, vt
lixeri, cun-
rbis illius
e cano libi-
, ſpurcum
netipſis mu-
impudicitiæ
re imbdlan-
Id. ibid.
44 et paulo
eadempag. & p. 245. Quis in illorum numero caſtus fuit? Caſtum dico? Quis non fornica-
, non adulter & hoc ſine ceſſatione, ſine termino. [t] *Iud. Cur ſulphureo igne puniebantur?*
[u] vt putidiſſimus libidinis ardor putidiſſimo flammarum ardore puniretur. Albin. Quæſt.
Geneſ. in Orthodox p. 1073. [x] *Gula Sodomitas, & Gomorrhæos prius in neſandos egit*
ubitus, DEINDE igne, & ſulphure de Cælo pluente extinxit. Marul. Spalat. Evang.
. cap. 22. [y] Iſa. 5. 11. 12. 13. *item* Chap. 28. 1. 2. [z] Amos. 6. 4. 5. 6. 7. [a] *Si-*
lat ſe pro vxore Nini, filium, profamina puerum: ſic primis initijs ſexum mentita puer eſſe
lita eſt. Iuſtin. Hiſt. lib. 1. pag. 4. 5. [b] *Vir muliere corruptior: Medis præpoſitus nomine*
baſſus inuenit eum inter ſcortorum greges purpuram colo nentem; & muliebri habitu
mollitiâ corporis, & oculorum laſciuiâ omnes feminas antiere, penſa inter virgines par-
tem. Id. ibid.

occaſion

occasion not onely their *owne destruction*[e]; [f] but also the *translation* of the *Empire* from their *posteritie* vnto *strangers*, from the *Assyrians* to the *Medes*, &c. It was this foule sinne also that [h] *weakened* the *Lydians*, a *valorous* and *victorious* people before, and subiected their neckes to the yoake of *Cyrus*, Monarch of *Persia*. I am perswaded (albeit, God doth afflict his Church for his owne glory, and its good, and tribulation is the portion of Gods people in this life) yet, that the wasting of the Church, and the troubles in *Germany* at this day*, haue beene occationed, in part, by that abundance of *intemperancie*, and *riot*, which, (as by the complaints of the *late learned* ones amongst them, in *their writings* doth appeare[i]) they haue beene giuen vnto. I will end this note with the speech of the Prophet; *Make thee bald, poll thee, inlarge thy baldnesse as an Eagle.* Why? *For thy* DELICATE, *thy luxurious Children; for* THEY *are gone into captiuitie from thee*[k]. *Thy luxurie, oh Iacob, shall worke thee that miserie.*

[e] Cum Se… [illegible] …

[f] Bellum s… [illegible] …

[h] Et sic gens industria quondam potens & strenua manu effeminatâ, mollicie, luxuriâq; … pristinam perdidit, et quos ante Cyrum inuictos bella præstiterant, in luxuriam lapsos ea… desidia superauit. Iust hist. l. 1. c. 10. * Anno 1623. [i] Germani cunctos possunt perferre labo… vinam possint tam bene ferre sitim. Dithmarf. System. Eth. l. 3 p. 174. Germanorum bib… apud alias gentes hodiè ante cuncta nobilitatur, atq; inter miracula celebratur, cum singu… ternos quartarios vno prandio hauriunt, & hodiè rasa potoria ceruntur quæ plus quar… choas capiunt, quibus hesternos, & externos liberalissimè imitant & proluunt. ac nullus he… pore est, qui luxuriosas, et profusas mensas non struat, quiq; coques, ganeaq; artifices penu… cibos conficientes, & patrimonia mergentes non quærat. quam vitæ intemperantiæ apud Ch… nos maximè debacchari memoriâ nostrâ videmus. Goclen. Orat. de vit. 98. Olim tempora, ô Ch… norum mores prostratos! venimus eò, vt maxima è cibis pereamus. Id. ib. Potatores nostri sunt… & sobrij neq; a sole neq; a luna, nedum hominibus videntur sed de mane viuu vel adusto, vel… ratico Corinthiaco, Alacantico, Petro, Simoniaco & c. Se oppleni; n. erebie cervisia, tan… frigidâ suffusa se refocillant, Vesperi per noctem ad auroræ vsque Rhenano sese ingurgitan… dum neque pes, neq; manus, neq; lingua, aut q; sensus quisquam officium facere nouit, sed supi… prostrataque iaceant in ipsis omnia. ô tempora! ô mores! ô bone Petre, si è mortuis ad nos tibi… daretur auditus, quid quæso dicturus esses, si bellicosos potatorum duces certamina poculato… die in noctem, de nocte in diem protrahentes conspiceres? Cuno ad Dieter. Postill. in Fest. Fe… Pentecost. p. 712. Sculletus etiam applicat Textum Isa. 5. 11. 12. Germanos; verba eius hæ… Viuâ hac est ebriosa Germania pictura, Potandi passim studium maximum, usq; ad opum, cor… fama periculum: Nulla operum diuinorum habetur ratio quantumuis ira Dei manifesta sig… paream, hostibus ex omni parte imminentibus, annona ingrauescente, peste in vicinia gra… tandemne aliquando expergiscemur? stultum est voluptatem in aula & venere quærere.

Conc. 3 in Isa. c. 5. p. 86. [k] Mich. 1. 16.

Prophaning

. Signe. phanation e Sabbath limpteus, vix. Sacri-legem, dum n Sabbati benedicti strui a pri-scio sanctū, ctissime ffecit sanc- n Tertul. ercio l. 4.

er Baby- e captiui- causæ, quoq; nu- ur quod ata Dei anaue- Gualt. in r. 13. 88. . 17. 27. ek. 22. 8. 15. os 8.5.8. . Signe. ist Go- ours.

. 1. 21. 24.

Prophaning of the Sabbath (which the [l] *Father* at first made holy, and *Christ* afterward more holy, as *Tertullian* speaketh) is a ten h signe, that foreshowes a plague. * This occalioned (together with other sinnes) the Babyloniſh Captiuitie. *If yee will not hearken to mee* (ſaith the Lord by *Ieremie*) *to hallow the Sabbath day, and not to beare a burden, euen entring in at the gates of Ieruſalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall deuoure the pallaces of Ieruſalem, and it ſhall not be quenched* [m]. And (by *Ezekiell*) ; *Thou haſt deſpiſed my holy things, and prophaned my Sabbaths. THEREFORE will I ſcatter thee among the Heathen:, and diſperſe thee in the Countries* [n]. The Lord threatneth in *Amos* his time, that the *whole land ſhould tremble, and euery one mourne that dwelt therein, becauſe* (beſides other ſinnes which were there committed) the couetous wretches of thoſe times thought long till the *Sabbath was gone*, that they might follow after their *profits*, and worldly gaine, that *they might ſet forth Wheate, make the Epha ſmall, and the Shekel great, and falſifie the ballance by deceit* [o].

*Againe, it is a ſigne ſome iudgement is at hand, when *iudgement* doth not proceed out of the *ſeates of iudgement*. When *Officers* are *corrupt*, and *Gouernours vnrighteous*. Perſe the *Prophets*, and ſee whether *this* be not written downe in *capitall letters*, amongſt thoſe *capitall ſinnes*, which brought thoſe great miſeries vpon the *Iewes*, that they did vnder-goe. Heare what *Eſay* ſaith ; *How is the faithfull Citie become an Harlot? It WAS full of iudgement, righteouſnes DID lodge in it, but NOW murtherers. Thy Princes are rebellious, and companions of theeues: euery one loueth gifts, and followeth after rewardes ; they iudge not the fatherleſs, neither doth the cauſe of the widdow come before them, THEREFORE ſayth the Lord, the Lord of hoſtes, Ah, I will eaſe me of mine adverſaries, and auenge me of mine enemies* [p]. And how the Lord did auenge himſelfe of *theſe vnrighteous Adverſaries*, *Ieremie* ſheweth in the *Lamentations* ; *Hee hath ſwallowed vp all the habitations of Iacob, and hath not pitied: He hath polluted the kingdome, and the Princes thereof. He hath cut off in his fierce*

anger

anger, all the horne of Israel [q]. Heare what Amos saith; They know not to doe right, therefore thus saith the Lord God, an Adversary there shall be, euen round about thy Land: and he shall bring downe thy strength from thee, and thy pallaces shall be destroyed [r]. Heare yee this, yee Kine of Bashan that are in the Mountaine of Samaria [t], that is (yee Magistrates which haue your abode in Samaria, the chiefe Citie of the Land) which oppresse the poore, which crush the needie. The Lord hath sworne by his holines, that loe the dayes shall come vpon you, that he will take you away with hookes, and your posteritie with fish-hookes; and yee shall goe out at the breaches; that is, [u] at the breaches of the walls, which the enemies shall make when they carry you away captiues. In another place, what sayes the same Prophet? They afflict the iust, they take a bribe, they turne aside the poore in the gate from their right; Therefore wayling shall be in all streets, and they shall say in all the high wayes, Alas, Alas. Heare also what Micha saith; Heare this yee Heads of the house of Iacob, and Princes of the house of Israel, that abhorre iudgement, and peruert all equitie. They build vp Sion with blond, and Ierusalem with iniquitie; The Heades thereof iudge for reward: Therefore shall Sion for your sake be plowed as a field, Ierusalem become heapes, and the mountaine of the house of the Lord, as the high places of the Forrest*, euen waste and desolate. [cc] The right of the needie, saith Ieremie, doe they not iudge, shall I not visit for this, saith the Lord? shall not my soule be auenged on such a Nation as this?

[q] Lam. 2. 2. 3.
[r] Amos. 3. 10. 11.
[t] Ch. 4. 1. 2.
[t] In [Montanis] Synecdoche membri. Sed potest proprie intelligi de monte in quo sita erat vrbs Samaria: Et hoc potius videtur: quia é sequentibus apparet, propheta hîc proprie alloqui Iudices: illi autem residebant in vrbe Samaria. Piscat. Schol. in Amos. 4. v. 1.
[u] Per rupturas scil. Murorum effectas ab hostibus. Id. ibid. vers. 3.
* Mich. 3. 9. 10. 11. 12.
[cc] Ier. 5 28. 29.

12. *Vaine confidence*, is another thing that foregoes destruction; when men leane vpon forraine staues, trust to their wittes, wealth, friends, strength, yea, more then to God, or as much as to God, they cannot but euen come to ruine [x]. And [y] although for a time things may succeed according to their vaine hope, yet the end will be euill. When the Rebellious Children of Israel, were to goe downe into Ægypt (without asking counsell at Gods mouth) to strengthen themselues in the strength of Pharaoh (an enemy of God too [z]) and to trust

12. *Signe.* Vaine confidence.

[x] Illi fadissimè cadunt qui humanis præsidijs nituntur. Luth. in Isa. c. 30.
[y] Tametsi ad Tempus votis potiri videntur, tamen omnia tandem ipsis exitiosa sunt. Calv. in Is. 30. v. 3.
[z] Pharaonem Deo non absre ponit Esaias. Calv. in Is. c. 30. v. 2.

in the ſhadow of Ægypt (as deadly enemies as euer *Iſrael* had, who, ſome generations agoe, ſought their vtter ouerthrow). When the *Princes of Iſraell goe to Zoan* (the greateſt Citie in *Ægypt* [a],) and her *Ambaſſadors to Hanes*; *THEN Woe to them. Into a land of TROVBLE and ANGVISH they muſt* [b]. What remedie when they needs will? *When they call to Ægypt, and goe to Aſſyria* (ſaith the *Lord*) *I will ſpread my net vpon them, I will chaſtiſe them as their Congregation hath heard* [c]. *Becauſe thou didſt truſt in thy way*, (*thine owne way*) *in the multitude of thy mightie men, Therefore ſhall a tumult riſe among thy people, and all thy fortreſſes ſhall be ſpoyled* [d].

[a] *Zoan, vrbs maxima in Egypto. Vatab. in Iſa. c. 30. v. 4.*
[b] Iſa. 30. 1. 2. 4. 6.
[c] Hoſ 7. 12. 13.
[d] Chap. 10. 13. 14.

13. *Signe.* Perſecuting of the godly.

A thirteenth ſigne, is cruell and hard dealing with the Children of God, or perſecuting of the Saints. It was *Pharaohs* crueltie againſt the *Iſraelites*, that plunged *him* and *his* into the bottome of the Sea. When he would needes be ſo madd as to purſue and perſecute them, euen through the red Sea, then he muſt *needes* be ouerwhelmed; there was *no* eſcaping. When *Saul* trounced that good man *Dauid* vp and downe, and would not let him reſt in any corner, but ferretted him out of euery hole, he tooke the onely courſe to haue the kingdome rent out of his hand, and his ſoule rent out of his bodie. Did not the *Iewes* bring the guilt of innocent bloud vpon their owne heades, and made way for their miſerable reiection, by perſecuting the righteous men of God, and crucifying the Lord of glory? Nothing is plainer then this, that the moleſting of the godly, is enough to pull fire from heauen, and to let in a Sea of trouble, and tribulation vpon a people. See *Ezek.* 35. 4. 5.

Exod. 14.

14. *Signe.* A pathy, or incompaſſionateneſſe.

In the next place, want of compaſſion, and vnreadines to helpe their brethren in affliction, doth preſage ſome great calamitie. *No man remembreth the affliction of Ioſeph* (ſayth *Amos*) *Therefore they ſhall goe captiue with the firſt that goe captiue. Curſe yee Meroz* (ſaid the Angell of the Lord) *curſe yee bitterly the inhabitants thereof, becauſe they came not to the helpe of the Lord, to the helpe of the Lord againſt the mightie* *.

Amos. 6. 6. 7.

* Iudg. 5. 23.

How often do the Prophets threaten iudgements againſt *Iudah*, for their vnmercifulneſſe to the poore. What procured

the

the *Ægyptians* ruine? Want of compassion; they regarded not the sighes and the grones of the *Israelites*, but rather oppressed them with heauier burthens. *Mordecai* told *Esther*, *if thou holdest thy peace at such a time*: that is; *if thou doest not comiserate the estate of the Iewes NOW, but, swimming in pleasure thy selfe, forgettest them, and vsest no meanes to helpe them, thou, and thy fathers house shall be destroyed**.

* Esth. 4. 14.

The 15. Signe, is *loue of flattery*, a strong, and strange desire to be soothed vp in sinne, to heare smooth things. If there were no other sinne but *this* in a Land, it were enough of *it selfe* (so vigilant to destroy are flatterers) to expose *that* Land to *ruine and spoyle*[e]. *This is a Rebellious people* (sayth *Esay*) *which say to the Seers, See not; and to the Prophets prophesie not vnto vs right things; speake vnto vs smooth things, Prophesie deceites, &c. Therefore thus saith the holy one of Israell, One thousand* (of you) *shall flee at the rebuke of one: at the rebuke of fiue, shall yee flee, till yee be left as a Beacon vpon the top of a Mountaine, and as an Ensigne on an hill*[f]; you shall be so wasted, and destroyed by your enemies, that you shall not so much as haue the very *name* or *show* of a people[g]. *The Prophets propheste falsely, and my people LOVE to haue it so, and what will yee doe in the end thereof?* Ier. 5. 31.

15. *Signe.* Loue of flattery.

[e] *Ac solâ enim hac (etiam vigilantibus satellitibus) regnum latronibus expositum est.* Synes. Orat. de Regno. ad Arcad. pag. 6.

[f] Isa. 30. 9. 10. 12. 17.

[g] *Accidet tanta dissipatio atq; imminutio, vt nullam populi faciem retineatis.* Calv. in Isa. cap. 30. v. 17.

§ 16. *Hypocrisie* doth fore-shew *miserie* *. The *Iewes* in the dayes of Christ were a generation of *hypocrites*[h]; and within[i] fortie yeeres after Christ, they *became*, & haue euer since *continued* a generation of vagabonds vpon the face of the earth. *Ananias*, and *Saphyra* were smitten with sudden death for their *hypocrisie*[k]: And their forefathers in *euill*, (many yeeres before them, or Christ either) were threatned to be destroyed, for their hypocriticall dissembling with the Lord of hostes, so writes the Prophet; *Yee dissembled in your hearts, when you sent mee to the Lord your God, saying, Pray for vs vnto the Lord our God, and according to all that the Lord our God shall say, so declare vnto vs, and we will doe it; And now I haue declared it vnto you, and you haue not obeyed the voice of*

§ 16. *Signe.* Hypocrisie.

* *Omnes qui perperam agunt supplicio digni sunt, qui verò simulatione bonitatis ad improbitatē ĩcidit, multò graviori pœna omnino afficiendus est.*

[h] *Chrys. in Mat. c 23 Hom. 74.* [h] So they are often stiled in the *Evangelists.* [i] *Anno 2. regni Vespasiani, Euseb. Hist. l. 3. c. 7. Annò Dom. Natiu. 73. a passione 40.* [k] Act. 5. 5. 10.

the Lord your God: Now therefore know certainely, that ye ſhall dye by the ſword, by the famine, and by the peſtilence, in the place whether yee deſire to goe, and to ſoiourne[l]. To this ioyne deceite towards man, and it is euident, iudgement followes *that* alſo, as the Scripture ſheweth in many places.

[l] Ier. 42. 19. & 22. 21.

17. *Signe.* The flattering Prophets riſing againſt the faithfull.

In the 17. place, it hath beene in time paſt, a fearefull token of iudgement not to be farre off, when *falſe Prophets* by their *calumnious informations*, haue either *reſtrained*, or *endeuoured* to reſtraine the *true Meſſengers* of God, of their libertie to Preach the Word. I finde a pregnant place for this in the ſeaventh Chapter of *Amos*. In the tenth verſe, *Amaziah* the Prieſt of *Bethell*, a [m] *lying Prieſt*, ſendes to *Ieroboam*, King of *Iſrael*, to informe him wrongfully againſt *Amos*, ſaying; *Amos hath conſpired againſt thee in the middeſt of the houſe of Iſrael, the Land is not able to beare all his words*: and in the thirteenth verſe, he commandes him (but I am ſure without any authoritie from God) *to Prophecie no more at Bethel*. Well; What was the *euent*, and *conſequent* of *this*? The two laſt Verſes of that Chapter will ſhew *that*: [n] *Now therefore* (ſaith *Amos* to *Amaziah*) *heare thou the word of the Lord; Thou ſayeſt, Prophecie not againſt Iſaac, and drop not thy word againſt the houſe of Iſrael: Therefore thus ſaith the Lord; Thy wife ſhall be an Harlot in the Citie*; there is a iudgement vpon his yoke-fellow: *thy ſonnes and thy daughters ſhall fall by the ſword*; there is a iudgement vpon his *Children*: *thy land ſhall be diuided by line*; there is a iudgement vpon his eſtate: *and thou ſhall dye in a polluted land*; there is a iudgement vpon his perſon: *and Iſraell ſhall ſurely goe into captiuitie forth of his land*; and there is a iudgement vpon his people; where wee plainely ſee, that for this ſinne of *Amaziah*, in oppoſing *good Amos*, not onely *Amaziah's ſelfe*, and *familie*, ſhould be plagued, but alſo the *whole Land* of *Iſraell* ſhould fare the worſe, and be carried into the houſe of bondage. The *Scribes*, *Phariſies*, and *chiefe Prieſts* did what lay in them to ſtop the mouth of Chriſt, to ſtay the paſſage of the Goſpell; and was not this thinke you, one cauſe of their woefull ouerthrow, and confuſion?

[m] *In Amazia ſacerdote proponitur exemplum hominis mendacis. Piſcat. in Amos. c. 7. Obſ. 6.*

[n] Amos. 7. 16. 17.

Againe,

Againe, *Abuſe of the tongue* in moſt ſorts of people, doth preſage ſome *wrath* to be a kindling againſt *that* people. *Ieruſalem is ruined, and Iudah is fallen* (ſaith the Prophet[o]) *becauſe their TONGVE* (as well as their doings) *is againſt the Lord, to prouoke the eyes of his glory.* Of all kinde of outward calamities that can befall a people, [p]none is more grieuous then *Warre*, (*Danid* had rather fall into the handes of God, then to be expoſed to the miſchiefe of *warre*). But there would be [r] *no warre* amongſt men, if there were no *euill tongues* [s], which are indeed the very cauſes of the ſame. Now the *Tongue* is abuſed diuerſe wayes: by *lyes, oaths, ſlaundering, flattering, giuing euill counſell, curſing, backbiting, keeping ſilence when it ſhould ſpeake to the glory of God*; but how many thouſands of people doe *theſe euills* deſtroy? Search the [t] Monuments of Antiquitie, (eſpecially the ſacred Scriptures) and, whatſoeuer Tragedies haue beene really acted, whatſoeuer tyrannies haue beene exerciſed againſt a people, you ſhall finde *ſome*, or *all* of theſe forenamed *Abuſes of the Tongue*, to haue beene (in part) the originall of the ſame.

18. *Signe.* Abuſe of the Tongue.

[o] Iſa. 3. 8.

[p] *Nullum calamitatis genus, grauius exitiorum diluuium inuehit, quam bellum. Eraſm. de ling. p. 155.*

[q] 2 Sam. 24. 14.

[r] *At qui nullum eſſet bellum inter mortales, ſi nullæ eſſet malæ linguæ, quæ belli cauſas ſubminiſtrarent. Eraſ. ibid.*

[s] *Quot hominũ millia quotidiè ſubuertit calumnia? quot adulatrix lingua? quot impiorum conſiliorum incantatrix? quot inuidia facinorum cœna? quot obtrectatrix? quot conuitiorum ſpeculis violenta? Id. ibid.*

[t] *Repete veterum monumenta, relege quicquid eſt tragediarum, quicquid vnquam geſtum, a tyrannis crudeliter, ac tragicè, comperies a malâ linguâ profectum initium. Id. ibid.*

[q] 1. Concerning *lying*, *Hoſea* reckoneth it vp amongſt the ſinnes for which the Lord had *a controuerſie with the Land of Iudah*; and for which, he threatned that *the inhabitants ſhould languiſh, and all their prouiſion* (as fiſh, fleſh, and foule) ſhould be ſeized vpon by the enemie, and taken away violently *as a prey* [u]. *They bend their tongues like bowes for lies* (it's *Ieremies* ſpeech [cc]) *they will not ſpeake the truth, they haue taught their Tongue to ſpeake lies, therefore ſaith the Lord of hoſtes, behold I will melt them, and trie them* (* in the fire of affliction); ¶ I will puniſh them according to their deſeruings; *how ſhall I doe for the daughter of my people?* that is, [x] *I muſt needes glorifie my iuſtice, in not ſuffering ſuch a diſgracefull ſinne as this is to eſcape Scot-free, without puniſhment. Truth is periſhed, and is cut off from their mouth* [y]. And marke what followeth immedi-

[u] Hoſ. 4. 1. 2. 3. [cc] Ier. 9. 3. 5. 7. * *Fiſcat Scil igne afflictionis* ¶ *Puniat eos debitâ pœnâ Lyra. ad loc.* [x] *Tantum dedecus culpæ non debet dimitti ſine decore iuſtitiæ Lyra in* Ier. c. 9. v. 7. [y] Ier. 7. 28.

[z] Verſ. 29.

ately; [z] *Cut off thine hayre, oh Ieruſalem, and take vp a lamentation on high places, for the Lord hath reiected, and forſaken the generation of his wrath.*

2. Swearing.

2. As for *ſwearing*, who hath not heard that ſpeech of the Prophet? *Becauſe of ſwearing the Land mourneth, the pleaſant places of the Wilderneſſe are dryed vp* [a].

[a] Ier. 23. 10.

3. Slaundering.

3. That *ſlaundering* brings generall iudgements, it is euident alſo, by the ſame Prophet; *They are grieuous reuolters, walking with* SLANDERS [b]; and vpon this followeth, [c] *Reprobate ſiluer ſhall men call them, becauſe the Lord hath reiected them.*

[b] Ier. 6. 28.
[c] Verſ. 30.

4. Flatterie.

4. That the *flattering tongue* doth preſage ruine, the ſame Prophet proues alſo; *The Prophets propheſie lies in my name, I ſent them not, neither haue I commanded them, nor ſpake vnto them: they Propheſie to you a falſe viſion, and diuination, and a thing of naught, and the deceite of their owne heart. Therefore thus ſaith the Lord, by ſword and famine ſhall theſe Prophets be conſumed; and the People to whom they Propheſie ſhall be caſt out into the ſtreets of Ieruſalem, becauſe of the famine, and the ſword, and they ſhall haue none to bury them, nor their wiues, nor their ſonnes, nor their daughters* [d].

[d] Ier. 14. 14. 15. 16.

5. Giuing euill Counſell.

5. *Euill counſell* giuen by *Rehoboams* Vpſtarts, rent the kingdome out of the hand of *Rehoboam*, and made a breach amongſt the Tribes of *Iſrael* [e]. The euill counſell which the *Nobles* gaue *Ioaſh*, brought the *Hoſt of Syria againſt Ieruſalem, and Iudah*, which killed the *Princes*, and ſpoyled the *People* of the Land [f]: Did not alſo the bad Counſell which *Zereſh* gaue to her husband *Haman*, breed the downefall of *Haman*, and the vtter ouerthrow of his *poſteritie* [g]?

[e] 2 King. 12. 10. 16.
[f] 2 Chron. 24. 17. 23.
[g] Eſth. 5. 14. Compared with Ch. 7. 10. & 9. 14.

6. Curſing.

6. That abuſing of the Tongue, by curſing, and rayling, doth goe before deſtruction, it is plaine from the example of *Rabſhekah*; For when he in the name of *Senacherib* his Maſter rayled vpon *God*, as if he were weake and impotent, vpon *Ezekiah*, and the whole Hoſt of the liuing God, as if they were *vainely confident*, charging them to truſt in *one*, who was not able to deliuer [h]. And *thus* blaſpheming both *God*, and *his people*; *then* the whole Hoſt of the *Aſſyrians* (which

[h] Iſa. 36. 4. 5. &c.

(which that *Rabshekah* was a chiefe man amongst) was most strangely smitten, and discomfited by an Angel of the *Lord* in the night: insomuch, that (as the Text saith) there were slaine at that time, *an hundred, foureſcore, and fiue thouſand* [i]. The *Iewes*, in Christ his time, did rayle vpon Christ, saying, that he had a Deuill [k], that he was a drunkard, a glutton, a friend of Publicans and sinners, yea, their friend in the worst sense, to beare them out in their vngodly courses, or a *Libertine*, allowing them in their notorious euills [l]. Thus they rayled on *Iohn Baptist* [m], on the rest of the Apostles, calling them, such as were *drunke with new wine* [n]. And why might not *this* as well as any thing else, be the cause of that destruction, which came vpon their Citie, and themselues?

[i] Isa. 37. 36
[k] Ioh. 8. 48.
[l] Mat. 11. 19
[m] Mat. 11. 18
[n] Act. 2. 13.

7. As touching *backbiting*; Wee reade that *Aaron* and *Miriam*, by defiling their tongues, with *this* sinne, against *Moses*, did not onely kindle the anger of the Lord against *themselues* in particular, but also caused the Lord to testifie his displeasure against the whole congregation of the *Israelites*, by *remouing the Cloud* (a signe of his gracious presence) *from the Tabernacle* [o]. Hence is that of *Ieremy*; *Their tongue is as an arrow shot out, one speaketh peaceably to his neighbour*, (that is, to his neighbours face) *with his mouth, but in heart he layeth his wayte*, and behinde his backe he will speake euill of him; *Shall not I visit them for these things, saith the Lord* [p]?

7. Backbiting

[o] Num. 12. 8
[p] Ier. 9. 8. 9

Lastly, Whether abusing the tongue by needlesse, and harmefull *silence*, (men not daring to speake their mindes boldly and freely for Gods honour, and the good of the Church, when they are called thereunto) whether *this*, I say, hath not gone before some ouer-spreading calamitie, I appeale but to the Prophet *Isaiah*, who seemes to make *mutenes* in *such* as *should* speake, the cause of destruction. Heare his owne wordes; *All yee beasts of the field, come to deuoure, yea, all yee beasts in the forrest* [q]; that is, *Come yee enemies, destroy my people*. Why? What's the matter? Marke what followeth, [r] *His Watch-men are all dumbe dogges, they cannot barke, sleeping, lying downe, louing to slumber*. As if he should haue said;

8 Needlesse and hurtfull silence.

Vbi contra Deum aliquid agitur periculosum est pastori tacere. Pomer. an. cont. Iudæ. l. 1 præfat.

[q] Isa. 56. 9.
[r] Vers. 10.

[f] *Would*

[a] *Quod ſi tanta cladis atq; ruinæ cauſa quæras, hæc in grauiſſimis numerari poteſt: Quod qui cum ſe canes eſſe putent, quibus commiſſa fuerit ciuitatis cuſtodia, tamen muti ſunt, aut metu, mercede ve conſtricta lingua latrare non audent. Sanctius. in Iſa cap 56. Paraph. v. 10.*

[a] *Would you know the cauſe of this great ruine? amongſt many and weightie cauſes, this is one, that they which are the Watchmen, (thinking themſelues to be appointed for the ſafe keeping of the Citie) are dumbe, keepe ſilence when they ſhould not: not daring to barke, and fray away occaſions of iudgements from the people, by ſpeaking home, as they ſhould; hauing their tongue tyed, either with the ſtring of baſe carnall feare, or the golden cord of profit and reward.* So much of the eighteenth ſigne, of an enſuing plague.

*The nineteenth ſigne, is ſome *ſtrange, and vnwonted Accidents*, as *Warres, iarres betwixt kingdomes, apparitions in the ayre, earth quakes*, and the like. Chriſt tells his Diſciples, that before the deſtruction of *Ieruſalem, there ſhould be warres, and rumours of warres, kingdome ſhould riſe againſt kingdome, and nation againſt nation, the Sunne ſhould be darkened, the Moone ſhould not giue her light, and the ſtarres ſhould fall from heauen, and the powers of the heauens ſhould be ſhaken*[t]; that is, ¶ the very Elements ſhould ſuffer ſome extraordinary motion, beſides the courſe of nature. *Eccleſiaſticall Hiſtories* [u] make mention of the ſtrange things in particular that happened before the Sacking of that Citie: as namely, *A ſtarre like a ſword: A Comet enduring more then the ſpace of a whole yeare: a ſtrange light ouerſpreading the Altar, and the Temple in the night time: a Cow calued a Lambe: a great gate opened of it ſelfe: an Armie of Souldiers were ſeene in the Cloudes: a voice crying in the Temple, Let vs goe hence: one Ieſus the ſonne of Ananias cried continually, *Woe, woe, all about the Citie.* What ſtrange darkenes was in the ayre, in the Land of *Ægypt*? How did the Waters contrary to their naturall courſe, diuide in the middeſt, and ſtand vp like a wall, before *Pharaoh* and his hoſt were drowned in the Sea*? How did the Sun and Moone ſtand ſtill, when the Lord deſtroyed the *Amorites* by the handes of *Ioſuah*[x]? Thus *ſtrange Accidents*, haue oftentimes prognoſticated great iudgements.

In the twentith place, What ſhall I ſay of *Idolatry* and *ſuperſtitition*? I thinke there is none amongſt you, but are verily perſwaded, that *that* is the Harbinger of ſome grieuous miſery

[s] 19. *Signe.* Strange Accidents.

[t] Mat. 24.6. 7.29.

¶ *Gualth.*

[u] *Euſeb. Eccleſ. hiſt l. 3. c. 8. Ioſeph l. 7. de bello Iudaic. c. 12.*

* Αἰ, Αἰ ἱεροσολύμοις.

* Exod. 14.

[x] Ioſ. 10. 13.

20. *Signe.* Idolatry.

misery to come vpon a Land*, where it is entertained either to *iustle out* the *Gospell*, or to *play Checmate* with the Gospel. Witnes the miserable, bloudie, and trecherous times, that haue beene in *France*, since the holy and prophane haue bin mingled together; *Christ* and *Beliall*; the true Religion, and the false. Witnes the diuision of the kingdome of *Iudah**. Witnes abundance of places in the Prophets; as these; *Thy calfe, oh Samaria, hath cast thee off*[y]. *They sacrificed to Baal, and burnt incense to grauen images*; *The sword shall abide in his Cities, and consume his branches, and deuour them*[z]. *Their Land is full of Idolls, they worship the worke of their owne handes, that which their owne fingers haue made*; *Therefore thou hast forsaken thy people, the house of Iacob*[a]. Diuerse the like speeches are oft to be met withall; In stead of all the rest, take this one: *Ye haue borne the Tabernacle of your Molech, and Chiun your images, the Star of your God, which yee made to your selues, Therefore will I cause you to goe into Captiuitie beyond Damascus, saith the Lord, whose name is the God of hostes*[b]. The *Iewes*, in Christs time, were very obseruous of the *superstitious Traditions* of their Fathers, preferring the same before the *Commandements of God*; and did they not rue for it afterward? *This* was another thing that went before the setting vp of the abomination of desolation in their habitations.

Marull. 6. c. 7. 302.

Ob Idololatriã diuisum fuit Iudeæ regnum.

* See Ier. 7. 17. 18. 19. 20.

[y] Hos. 8. 5.

[z] Hos. 11. 2. 6.

[a] Isa. 2. 8. 6.

[b] Amos. 5. 26. 27.

In the 21. place, *lesser* plagues haue vsually beene forerunners of some *greater*. The Prophet *Isaiah* in his third Chapter, at the beginning, seemes to giue vs to vnderstand, that before the *Babylonish* Captiuitie, *these lesser euills* should goe. 1. Famine[c]. 2. The weakning of the Artillery, and furniture for warre[d]. 3. The weakning of policie, and taking away of those chiefe ones, that should plead, iudge, and stand for the Common-wealth, as, the *president*, the *auncient*, the *Iudge*, the *honourable man*, the *Counseller*, and the *eloquent Orator*[e]. 4. The decay of those Arts, and mechanicall Trades, whereby a Land is maintained, or the taking away of the *cunning Artificer*[f]. 5. Confusion in Subiects, and contempt cast vpon their betters by inferiours; the *childe*

21. *signe.* Lesser punishments. Isa. 3.

[c] Vers. 1.

[d] Vers. 2.

[e] Vers. 2. 3.

[f] Vers. 3.

behauing himselfe proudly against the auncient, and the base against the honourable [s]. So before the Sacking of *Ierusalem*, there went *famines*, *pestilences*, and other *beginnings of sorrowes* [*].

[s] Ver. 5.

[*] Mat. 24. 7. 8.

22. *Signe.* Incorrigiblenes.

Lastly, generall *incorrigiblenes*, and impenitency, notwithstanding these lesser euils fore sent vnto them, and inflicted vpon them. *Amos* hath almost an whole Chapter in his Prophesie to this purpose [*]; wherein, after he hath brought in the Lord chiding the *Israelites*, because that neither *famine* [h], nor *drought* [i], nor *blasting*, and *mildew vpon their vineyards, fig-trees, and Olive trees* [k], nor *pestilence*, nor *the slaughter of their yong men* [l], nor *the ouerthrowing of some of them like Sodom and Gomorrah*; and the plucking of THEM (whom he *then* spake to) *like a fire-brand out of the fire* [m], could make them repent; but still they refused to returne vnto the Lord). After (I say) *all this*, he brings the *Lord* in, concluding *thus*; *Therefore thus will I doe vnto thee O Israel* [n]. How thus? What would he doe? Looke backe into the *second*, and *third* Verses; *I will take you away with hookes, and your posteritie with fish-hookes, and ye shall goe out at the breaches*, (that is) *into Captiuitie*. THIS, *euen* THIS *will I doe vnto you*. This strange impenitency did procure, and prognosticate the great ruine, and downe-fall of *Chorazin*, *Bethsaida*, and *Capernaum*. *Woe vnto thee Chorazin, woe vnto thee Bethsaida, for if the mightie workes which haue beene done in you, had bin done in Tyre and Sidon, they would haue repented long agoe in Sackcloth and ashes. And thou Capernaum which art exalted vnto heauen, shalt be brought downe to hell, for if the mightie workes which haue beene done in thee, had beene done in Sodom, and Gomorrah, it would haue remained vntill this day* [o]. As if he should haue said: Because you *Chorazin*, *Bethsaida*, and *Capernaum*, did remaine incorrigible, & would not repent, notwithstanding, *my many*, and *great workes* among you, *therefore*, great shall your destruction and ouerthrow be.

[*] Viz. the 4. Ch. from the 6. verse to the 13.

[h] V. 6.

[i] V. 7. 8.

[k] V. 9.

[l] V. 10.

[m] V. 11.

[n] V. 12.

[o] Mat. 11. 21. 23.

These are the signes, which must be obserued, and taken notice off, by those that would foresee the plague.

Obiect. But peraduenture will some put that vpon mee, which the

the chiefe Priests, and Elders put vpon *Iudas* (when in the horrour of his conscience he brought backe vnto them the price of innocent blood) *What is that to vs*? What doe these signes and markes which you haue now set downe concerne VS?*

* Mat. 27. 4.

Surely very much. I would to God that experience did not too too truely apply most of *these* sinnes, and signes to *our* Land, to *our* age. Which wee must not wilfully be ignorant off, if wee would foresee the plague.

Answ. The particular applicatiõ of the former signes to *our* Land; which is the second Branch of the last generall direction how to foresee the euill.

§ First, there is monstrous, and intollerable *ingratitude* amongst vs. What blessings hath the Lord with-held from vs? What mercies either *positiue* or *priuatiue* hath not He heaped on vs? *Wealth* wee haue; our Land is another *Goshen*, another *Canaan*; *Health*, *peace*, and *prosperitie* we haue; That which was once propheſied to *Ierusalem* by *Zacharie*, is fulfilled amongst vs, by reason of the abundance of peace which wee enioy; *The old men and old women dwell in our streetes, and many a man with his staffe in his hand for very age. The streetes of the Citie are full of boyes, and girles, playing in the middest thereof* P. What great and admirable deliuerances hath he wrought for vs*. Hath he not bestowed vpon vs the *Gospell of Peace*, offering, yea giuing thereby, (if we will but receiue Him) his *beloued Sonne Christ Iesus*? It is true, now and then he hath scourged vs, he hath punished vs, yet he hath done it so *Fatherly*, so *fauourably*, that his *rods* haue rather beene *mercies* then *punishments* q. And whereas, for *these helpes, and comforts of life, we are bound to giue thankes to our Creator* r, yea, to *this* very end haue our soules breathed into vs, and our tongues giuen vs s; yet, how few *Dauids*, and *Maries* be there, who rouse vp their *soules* t, awaken their *glories* u, their *tongues* to magnifie the Lord, and striue, with *all that is within them to prayse his holy Name**? There are *some* amongst vs (O lamentable to consider it) who complaine against Gods goodnesse, because he giues them what

§ 1. *Ingratitude in England.*

P Zach. 8. 4. 5.

* Witnes 1588 & Nouemb. 5. 1605.

q *Pœnæ a Deo nobis illatæ, misericordiæ magis sunt quam pœnæ. Chrys. in Gen. c. 8. Ho. 25*

r Τούτων ἁπάντων ὀφείλομεν τῷ κτίσαντι τὴν χάριν, ὑπὲρ ὧν οὐκ ἐποιησεν μόνον ἡμᾶς, ἀλλὰ καὶ πρὸς τοῦτο ἀφορμὰς ἔδωκεν. *Asterius. Homil. de Diu. & Laz. pag. 2.*

s *Ea propter, & animam nobis inspirauit, & linguam dedit, vt sua in nos beneficia animi percipientes Dominum agnoscamus Chrysost. in Gen. Hom. 25.*

t Luk. 1. 46. u Psal. 57. 9. * Psal. 103. 1.

they doe desire[x]. Send he vs[y] wet, or drie, scarcitie or plentie, he can neuer content vs. The abundance of good things, which he doth bestow vpon vs, doe we accuse him, and murmure against him for? Doe not the *MOST* of vs, like the old *Israelites*, requite his loue with *rebellion*, his kindnes with *transgression** ? Doe not the *BEST* of vs fall infinitely short of rendering *that prayse* wee owe vnto him? When we haue done the best we can, wee must needes cry out; *We are vnprofitable seruants.*

[x] *Quid dici hâc re improbius, quis cõtumeliosius potest? etiã in hoc de misericordia Dei querimur, quia tribuat quod rogamus. Salu. de Pro. l. 3. p. 77.*

[y] *Si æstus est, de ariditate causamur: si pluuia de inundatione conqueremur: si infacundior annus est accusamus sterilitatem: si facundior vtilitatem. Adipisci abundãtiã cupimus, et cãdem adepti accusamus. Id. ibid.*

* *Vt in quantũcunque beneficijs suis ille ad se illexerat ad propitiandum, in tantum illi ab eo recederent. Salu. de Prou. l. 7. p. 220.*

Secondly, how generally *corrupt* and *depraued* the *manners* of men be, in all sorts amongst vs, from the *high* to the *low*[z], &c, not onely [a] *had* our *Anceſtors* cauſe *before* vs, *ſhall* our *poſteritie* haue cauſe *after* vs, but alſo *our ſelues NOW* haue iuſt cauſe to complaine: Wee haue wanted no holy meanes to make vs good; Our good God, and bleſſed [b] Sauiour hath denied vnto vs, neither *precept*, nor *patterne*; hath ſtored vs both with *Commandements*, and *examples*, to keepe vs from *vice*, to draw vs to *vertue*, yet what a [c] *mixture of euill* is there amongſt vs? and how haue *all almoſt expelled* [d] *Righteouſneſſe* from their hearts, and liues? So that [e] except it be a *few* (the little flocke of Chriſt I meane, vpon whom the word of God hath wrought ſauingly and effectually) the whole company of thoſe that haue the *name* of *Chriſtians*, are little better then a very ſinke of vngodlines. [f] What can *after ages* adde to the wickednes of *our* age? or how

[z] *Quis eſt vel diues, vel nobilis, aut innocentiam ſeruans, aut à cunctis ſceleribus manum abſtinens, Salu. de Prou. Dei l. 3 p 86.* [a] *Hoc maiores noſtri queſti ſunt, hoc nos querimur, hoc poſteri noſtri querentur, euerſos eſſe mores, regnare nequitiam, in deterius res humanas & in omne nefas labi. Senec. de Benef. l. 1. cap. 10. pag. 386.*

[b] Οὐ τοῖς ἀποφατικοῖς μόνον διδασκαλίαις ὁ Θεὸς ἡμῶν, ἀλλὰ Σωτὴρ παιδεύει ἡμᾶς, ὡς τὸ μισεῖν κακίαν καὶ ἀγαπᾶν ἀρετὴν, ἀλλὰ καὶ τοῖς ἐναργέσι τῶν ὑποδειγμάτων, σαφῆ παραδίδωσι τὰ τῆς ἀγαθῆς πολιτείας μαθήματα. ἔργοις ἐμοὶ καὶ λόγοις πρατβίβαδιον ἡμας τῆ κατανύξει τῆς ἀγάπης, καὶ φιλοδιὸ ζωῆς. *Aſter. Hom de Diu. & Lazar. p. 1.* [c] *Miſcent mores mali Plaut. in Trinu. Omnia ſanda nefanda mali permixta furore. Catul.* [d] *Inſtitiamq; omnes cupida de mente fugarunt. Id.* [e] *Præter pauciſſimos quoſdam, qui mala fugiunt, quid eſt aliud pene omnis cœtus Chriſtianorum, quam ſentina vitiorum. Salu. de Prou p. 81.* [f] *Nil erit vlterius quod noſtris moribus addat poſteritas, eadem capient, facientq; minores. Iuuenal. Satyr. 1.*

¶ 2. Generall Corruption in *England*.

how

how can they be *euiller* then *this* is? If I should speake of *drunkennesse, gluttony, adultery, extortion, theft, rapine*, and such like sinnes [g], (as I shall afterward touch them more in particular) it is euen pitie to thinke how many thousands are addicted vnto *them*. It is easier to finde men guiltie of *all* sinnes then *not* of all; it is easier to finde such as doe commit rather *great* transgressions with *lesser*, then the *lesser* with-*out* the *greater* [h]. To let passe the rude behauiour, and lewd carriage of such as neuer had so much as *ciuill education*, it is too apparent, that Corruption hath such domination ouer some that *professe* Religion, that it is accounted a kind of holines in *them* to differ *but a little* from the *lewder*, and *profaner* sort, and to be *somewhat lesse vitious* then *they* are [i]. We declare our sinnes as *Sodom*, wee hide them not; We *haue Whores foreheads that cannot blush*. Yea, sinne is not onely * *committed*, but also *taught*, as in a Schoole amongst vs.

§ Thirdly, Although there be some amongst vs who doe reuerence the Word of God, account *the feete of them beautifull that bring the glad tydings of saluation* [k]; who, with the *Galathians*, would be ready to *plucke out their eies* to do *Paul* good [l], entertaining him as an *Angel of God* [m]: of whom we may *say*, as the Apostle *writes* of the *Thessalonians*; *The Gospell hath come vnto them in power* [n], *they haue receiued it with ioy* [o], who are the very *hope, ioy, crowne, and reioycing* [p] of the Lords Ministers, that labour amongst them; Although (I say) there be *some such* amongst *vs*, (and blessed be God for it) yet the Word of God is *greatly contemned* amongst vs notwithstanding *this*. Wee haue, not onely *those* amongst vs, who, without [q] any reuerence rush into the Temple of the Lord: when they are *there*, letting their hearts run loose to imagine all manner of wickednesse, and *after* they haue beene *there*, fall to their old sinfull courses againe; some to

[g] *Quotusenim quisq; mouetur in Ecclesia, non aut ebrietatis, aut belluonem, aut adulterium, aut fornicationē, aut raptorem, aut ganeonem, aut latronum, aut homicidam? Salu. de Prou. lib. 3. p. 81.*

[h] *Facilius inuenias reos maiorum omnium, quam non omnium, facilius maiorū criminū quam minorum, id est facilius qui, et maiora crimina cum minoribus, quā qui minora tantum sine maioribus perpetrarint. Sal. ibid.*

[i] *In hanc enim morum probrositatē prope omnis Ecclesiastica plebs redacta est, vt in cūcto populo Christiano, genus quodammodo sanctitatis sit, MORES esse vitiosum. Salu. lib. p. 82.*

* *Scelus vō tantū geritur, se docetur. Cypr. Epist. 2. l. 1. § 3.*

The Word is contemned amongst VS. [l] Rom. 10. 15. [l] Gal. 4. 15. [m] V. 14. [n] 1 Thes. 1. 5. [o] V. 6. [p] Ch. 2. v. 19. [q] *In templa, in altaria, atq; in Sacraria Dei, passim omnes sordidi, ac flagitiosi, sine vllâ penitus reuerentiâ sacri honoris irrumpunt. Sal. de Prou. l. 3. p. 82.*

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theft; some to *riot*, some to *incontinencie*[r], and the like, (all which cannot but be a kinde of *contemning Gods holy Ordinances*) but also there are *such* as doe *more grossely*, and *notoriously* despise *Prophecying*[t]; esteeming *PREACHERS* the *Troublers of Israel*[t], not giuing them the tith of that respect, which our *blind fore-fathers* did to euery *Frier*, and *hedge-Priest* in *their* dayes: and accounting *PREACHING* as a *triste, a toy, a needles matter, a thing that of any thing whatsoeuer, might best be spared.* Whence it comes to passe, that either they refuse to heare, or, if they *doe* heare, they fret in their *hearts*, and speake with their *tongues* against it, as if they were onely skilfull, to deale with the *Ministrie of Gods Ordinance*, as * *One* complaines the Heathens in his time did, with the *Mysteries of Gods prouidence*, euen lade, and mueigh against the same, *with cauills and reproches*[u]. And as touching the *Word written* in the Booke of the *Scripture*, how many there are that contemne *THAT*, experience abundantly witnesseth. Though to § *accuse THAT, be to accuse GOD himselfe*, yet *Some* are not ashamed to accuse *IT, to be the cause of Heresie, and Error*, of *schismes*, and *dissentions*, when it is [x] *not* so; to be *insufficient* of it selfe to declare the truth, when as [y] *indeed* it is *sufficient*; to *be impossible to be vnderstood*, when as yet, with the helpes which God affordeth vs, it is *possible* to be vnderstood, and a man may attaine to that knowledge of it (in some good measure) which he doth desire[z]. How many neglect the reading and studying of the Scriptures: and though the writings of the Prophets and Apostles are necessarily to be read[a]; and though (as

[r] *Si vult quispiam scire quid in templo huius modi homines egitauerint, videat quid sequatur. Siquidem, cõsumata solemnibus sacris, statim ad consuetudinaria omnes studia discurrunt: alij scilicet vt furetur, alij vt inebrientur, alij vt fornicentur, alij vt latrocinẽtur: vt euidẽter appareat hos tos esse meditatos, dum intra templum sunt, quod, postquam egressi fuerint, exequũtur. Id ib. p. 83.*

1 The. 5. 20.

1 Kin 18 17.

* Theodoretus

[x] Σκώπτειν μόνον εἰδότες τὰ τῆς θείας οἰκονομίας μυστήρια. i. e. *Solum perstrepunt cauillis & dicteriis, incessere diuina Dispensationis mysteria. Grac. Affect. curat. Ser. 6. p. 100.* § Τὸ τῶν γραφῶν αἰτιᾶσθαι ἴσον ἐστὶ καὶ θεὸν αἰτιᾶσθαι. *Nullus Episc. Thessal. de caus. dissens. Eccles. iastic. l. 1. p. 21.* [x] Οὔτε τοῦτο τῆς διαφωνίας ἕνεκεν, οὔτε πολλῷ μᾶλλον ὁ τῆς γραφῆς λογος. *Id. ibid.* [y] Αὐτάρκεις μὲν εἰσὶν αἱ ἁγίαι καὶ θεόπνευσται γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν. *Athanas. contra. Gent. Orat. Tom. 1. p. 1.* [z] Πολλοὶ τῶν μακαριῶν ἡμῶν διδασκάλων σωταχθέντες λόγους, οἷς ἑαυτοῖς ἐντύχοι εἰσεται μέν πως τὴν τῶν γραφῶν ἑρμηνείαν· ἧς δὲ ὀφείλεται γνώσεως τυχεῖν δυνήσεται. *Athanas. Orat. cont. Gent. Tom. 1. p. 1.* [a] Ἀναγνέσεον δυμόνον, τὰ τῶν ἱερῶν ἀποστόλων μαθήματα, ἀλλὰ καὶ τὰ τῶν θείων προφητῶν θεωρήματα. *Theod de Grac. Affec. curat. Ser. 2 p. 37.*

[b] Christ

b Christ himselfe testifieth, the reading of the *Scriptures* is *life it selfe*, when he saith, *Ioh.* the words that *I speake are spirit and life*. Now such *Accusers* of the *Scriptures*, such *Refusers* to *reade* the *Scriptures*, are in *England*, if there be *Papists*, if there be *Atheists* in our Land. Of *both* which sortes, who can denie there are too many.

b *Quod autem sacrarum literarum lectio vita sit, Dominus testatur, dicens, &c. Ambros. Ser. 36. Tom. 3. p. 262.*

* Fourthly, besides the contempt of the Word, wee are guiltie of *despising the offers of grace*. The *Mediator* of grace Christ Iesus is offered, and by *vnbeliefe* we reiect *Him*. The *spirit* of grace is offered by many a good motion, which the Lord infuseth, and *it* is quenched. The *Couenant* of grace is offered, and on condition men will but *put off the old man*, and *put on the new man*, the Lord tendereth himselfe to be their God, and to take them to be his people for euer, and *this* is not regarded. In a word, *all* the *priuiledges* of Gods kingdome are tendered to vs *all* that *doe* liue, or (if we will) that *may* liue vnder the *Gospell*, yet how many of vs doe preferre before *these offers*, the offers of a rich marriage, of a Farme, a yoke of Oxen, tendred by a mortall man.

* 4. Wee are guiltie of reiecting the offers of grace.

Fiftly, As touching the abuse of Gods *patience* and *goodnes*, it is as manifest as may be, that this kingdome standes deepely charged with the guilt of *this* sinne. First (I say) we haue abused the *patience* of God. How many *gray-headed sinners*, are there in *our* Land, for whose repentance the Lord hath wayted a long time, who grow worse and worse rather then better, who * still goe on in *impenitency*, and (for ought that any man can see) they haue no purpose but to liue and die in their *olde* impietie. And as for Gods *other* blessings, the Lord hath as iust cause to complaine against thousands of *VS*, as he had once against the *Israelites* c, that, the *ornaments, and bracelets, chaynes, and Iewells, siluer, and gold, linnen, and silke*: that is, our riches, and treasures, and all kinde of outward blessings, which God hath giuen vs for *necessitie*, and *delight*, haue beene abused, though not to the direct maintaining of *Idolatry*, (saue peraduenture the wealthy estate of some rich *Recusants* amongst vs) as *Israels* were, yet to the maintaining, either of *Whoredome*, *drunken-*

5. Gods patience & goodnes are abused amongst vs.

* *Prioribus malis maiora iunxistis. Bern. Epist 68. fol. 221. I.*

c Ezek. 16. 11. 12. 13. 14. 15. 16.

nes,

nes, idlenes, revenge, stage-playes, diabolicall meetings, and *societies* [d], and all kinde of *immoderate*, and *immodest* vanities [e], as though ([f] *Parthian*-like) wee knew not what other vse to make of the good things wee doe enioy, then *this*, euen to fight against God with the same.

§ Sixtly, *Couetousnesse* is a [g] disease that *most* are taken, and holden with. How many a man, and woman is there, who for *gaine* [h], feare not to lye, to forsweare, to theeue, to breake promise, to deceiue, to *rage, and to fill themselues with fury?* Is it not come to passe in [i] our age, that the maintenance of the *Ministrie*, is taken away from some, and that, which was consecrated a *Levites* portion, for his seruice at the *Sanctuary*, is now converted most *Sacrilegiously* to *profane* vses, it may be, to maintaining *dogges*, or *birdes?* How many be there who for the *world* [k] regard *Religion* no more then a rush, yea, can be content to [l] abiure *Religion*, if they be neuer so little prouoked vnto it? How vnsatiable are *some*, who, though they haue scraped a great deale together, yet can neuer see when their heape is big enough [m]. Neither is this the fault of *such* onely as haue a [n] *great charge* to prouide for, (though *that* would not excuse the sin) but also of such as are *alone*, whose folly the *Preacher* admireth, saying; *There is one alone, and there is not a second, yea, he hath neither childe, nor brother, yet there is no end of all his labour, neither is his eye satisfied with riches, neither saith he, for whom doe I labour, and bereaue my soule of good* [o]? What a multitude of *Vsurers* hath

[a] *Quid dicam quod ad Diabolicas sodalitates innumerabilis multi consumunt pecunias. Chrys. in Mat. c. 11. Hom. 77.*

[e] Διὰ δύο σωτόμων δογμάτων ὁ λοιπὸς σκάπτεται, καὶ χωμωδεῖται τὴν πλανᾶσθαι, καὶ ἄμετρον τῶν καλῶν πλοῦτον διάχυσιν. *Isaac oratio duobus, & quidē brevibus verbis eos notat, ac traducit, qui nec rectè, divitias habent, & adinanes, immodicosq; supra modum abundant. Aster. Hom. de Div. & Lazar. p. 2.*

[f] *Parthianis, auri, argentiq; nullus, nisi in armis vsus est. Iust. Hist. l. 41. c. 2. p. 285.* § 6. Couetousnesse, Oppression, and Violence doe abound here.

[g] *Maxima pars hominum morbo iactatur eodem. Horat. Sat 3. 1. 2.*

[h] *Pro hâc non mendacij, non periurij, non furti facinus perhorrescit, non fidem frangere, non iracundia noxios furore sepelleri. Cassian. l. 7 c. 7. Qui divitias amat nec peiurare timet, nec alios fraude circumuenire dubitat, nec eum omnino apertè mentiri pudet, si quid ex eo se facturum lucri sperat: neq; quisquam est qui in leuissimis etiam rebus tam facile iurat, quam diues suarum. Marul. Evang. l 5 c. 19 p. 282.*

[i] *Nostrâ aetate contigit Christi morum Ecclesiae à Christianis prophanari, aurum à gentumq; Deo consecratum per vim auferri. Id. ib.*

[k] *Nulla ibi Religionis ratio habetur, vbi auari animi nihil nisi quod rapiant attendunt. Id. ib.*

[l] *Si lucri quid detur potius rem diuinam deseram. Plaut. in Pseud.*

[m] *Quamvis autem multa deprædentur, multa parent, multa vndiq; congerant, nunquam tamen satiantur: semper restat quod acerno addi cupiunt. Marul. Evang. l. 5 c. 19. p. 279.*

[n] *Nec minus huic vitio obnoxij sunt, qui liberis, nepotibusq; abundant quam qui soli sunt: Qualem Ecclesiastes admiratur dicens, &c. Id. ibid.*

[o] Eccles. 4. 8.

England,

England, who are such a wretched, and wicked kinde of people, (for the most part) that *one of the* [p] *ancients* thought, there was no fitter creature to compare the *Deuill* himselfe to, then the *Vsurer*: for, as the *Vsurer* doth make sure to himselfe, and get into bonds the *patrimony*, and *inheritance*, and so sometimes the very *life* of the borrower, for a little money which he lends him to satisfie his neede for the present; So the *Deuill* for a little *fleshly, or worldly content*, which he lends a man for a moment, gets the *very soule* of *that* man into bondage, and makes the poore *sinner* make over vnto *his* vse, and seruice, the whole patrimony of the powers of his soule. Such a *Viperous brood*, I say, there is amongst vs. In a word, so farre are the most of vs from procuring *one anothers gayne*, with *some losse to our selues* (as dutie bindes vs when we are called vnto it) that we doe greedily seeke our *owne* profits, in *wronging*, and *hindering* of our *brother* [q]. Tell me now, are not *all these* infallible *Symptomes* of *this* maladie of *Couetousnesse*, and, by consequent so many signes, that *this Land* is very much taynted, and infected with it? And as for the hand-maydes, *Oppression* and *Violence*, how can the Land be free of *them*, when as *Couetousnesse* their *mistresse* is in such vse, grace, and place? There are those who (as the Prophet speaketh) *doe store vp violence and robbery in their pallaces* [r]. If any should deny *this*; not onely the cruell exactions of the hatefull *Vsurer* (whom I spake of before) who lends to day, and exacts to morrow (then [s] which what can be worse) will make it good; but also *Naboths Vineyard* wrongfully taken away, crying for vengeance against *great ones*: *Commons enclosed from the common people*: *Tenants stockes rent out of their handes by griping, and grinding Land-Lordes*: *Country-mens linings brought to nothing by the hypocriticall and cruell Oppression of some Citie-Inhabitants*; *the complaints of the* [t] *Poore neglected by the Rich*; *the moane of the Orphane depri-*

[p] *Ambros. de Tobb c. 4. Tom. 4 p. 340. 341. Doctiores, ipse generatori Diabolum putant comparandum, qui vires animæ, & pretiosa mentis patrimonium sæneratquodam vsurariæ iniquitatis sic sumpsit capit, sic auro allicit, sic reatu inuoluit, sic caput pro thesauro reposcit. Quid vobis iniquius qui nec sic capitis estis solutione contenti? Quid vobis iniquius qui pecuniam datis, & vitam obligatis et patrimonium?*

[q] *Tantum abest, vt aliorum commodis aliquid cum propria incommoditate præstemus, vt omnes, vel maximè nostris commodis cum aliorum incommodo consulamus. Sal. de Pro l. 3.*

[r] Amos. 3. 10. [s] *Quid tetrius eo qui hodie fœnerat, & cras exigit? Est odibilis vtiquam homo huiusmodi. Oblatio quidem blanda, sed immanis exactio. Verum ipsa oblationis humanitas, facit ad. xactionis sæuitiam. Ambr. lib. de Tobb. c. 12. Tom. 4 p. 346.* [t] Πόσοι πένητες ἀδικοῦνται; πόσοι δὲ ὀρφανοὶ, κονδυλίζονται; πόσαι δὲ χῆραι δακρύουσιν. *Aster. Hom. de Diu. & Laz. p. 7. Hic arcentur hæreditatibus liberi, illic bonis donantur alieni. (ypreed*

ued of his maintenance; the Teares of the Widdow for the wrongs they offer her, who seeke to vndoe her (euills too too common amongst vs) doe so strongly euince it, that it cannot be denyed with any colour, that there is, not onely *Oppression*, but *most horrible* Oppression, even *such* Oppression, as doth daily, and hourely knocke at Heauen-gate for vengeance; yea, for *heanie* vengeance, to fall downe vpon OVR Kingdome.

* 7. There is pride in England.

§ Sui confidentia est peccatū, quid plus superbiæ in se habet. Marul. Evang. l. 7. c. 1.

* Quid enim superbis dives? Quid dicu pauperi? Nōli me tangere. Amb. lib. de Naboth. c 13 Tom. 4. p. 28.

* Seauenthly, Is there no *Pride* in *England*? What meanes then the § loftie conceites, that men haue of themselues, because of their gifts, be they *outward*, or *inward*? What meanes the *Rich-mans* scorning of the *poore*[u], the impatient storming at *reproches*[x], the foolish affecting of vaine *praises*[y], not onely by persons of *bad desart*, but also by some, that haue honest *hearts*[z]? What meanes the *ambitious aspiring*, both of [a] *Clerkes*, and *Laicks*, to high places, and that *strife* to attaine *great Offices*, come they by them, by [b] right or by wrong? What meaneth that, some *Common-wealths*, *euill*, mens [c] *excessiue reioycing* to see *many* men *beneath* themselues; and *immoderate* grieuing to see *any* man *aboue* themselues? What meanes the [d] curious seeking to know things not *fit*, not *possible* to be knowne? Excesse in apparrell? A pish imitation of euery fantasticke fashion? * Paynted faces, which for a man to meete with, will make him imagine he sees some [e] whited walls,) laying out of breasts, and such ridiculous attyring

[x] Rarus est aut nullus, qui de se mala dici æquanimiter ferat. Cyp. de Tenta. Christ fol. 15. Edit paris. 1512

[e] Videmus multos qui risum, & subsannationem ferre nequerint. Chrys. in Gen. c. 6. Hom. 22.

[y] Rarus est qui bene de se non velit sentiri Cypr. loc. citat. [z] Rarus est qui se, si rectè vivit, stantem in vita rectitudine, non diligat æstimari. Id. ibid [a] Etiam in sinu Sacerdotum ambitio dormit, ibi sub umbra recubat, in secreto thalami se fraudulenter occultat. Cyp. de Can. Dom fol. 16. [b] Ambitionis falsugo bibulam animam occupat, vt per fas, & nefas ad loca superiora nonnulli se ingerant, & de omni gradu vbi aliquis aditus patet, anheli prodeant, discurrēt ad iudices, blandiantur mediatoribus, conducent auxiliarios, & omnibus modis elaborent vt sedeant cum principibus. Cyp. in Prolog. de Natiu. Christ. f. 3. [c] Nemo eorum qui in Rep. versantur, quos vincat, sed à quibus vincatur, aspicit: & illis non tam iucundum est, multos post se videre, quam graue, aliquem ante se. Senec. Epist. 73. l. 1. Tom 2. p. 671. [d] Alta sapere superbia est. Ambros. in Rom. c. 12. Tom. 5. pag. 230. * Infaminis forma fucata. Cypr de Lapsi fol. 113. ὅτα, ἐν δυσαμενοι φανῶς ὡς τοιχοι γεγραμμένοι παρὰ τῶν σωτηρίκαινόντων δ-ωσλαι. Aster. de Diu. & Laz. p. 4.

of

of the body, which makes very [f] *Boyes* worthily to laugh, poynt, and wonder at it, and eagerly follow the partie so attyred, vp and downe, as if it were some *Monster*, or *strange Creature?* And (as couzen-Germane to excesse in apparrell) what meanes Pride in [g] *belly cheere*, in *Table-furniture*; euery one taking it for a [h] commendation, to exceed one another *this* way? What (I say) meane all these things, if there were no pride in *our Kingdome?* It cannot be, but that, sith *these fruites of pride* abound amongst vs, *Pride it selfe* is planted *here*, yea (it is to be feared) so *strongly* planted, that it will not be plucked vp, vntill the Lord by some grieuous iudgement or other, pull it vp by the rootes.

¶ Eightly, As touching *Luxurie* (which is a thing so repugnant to vertue, that it doth inthrall men to euery *vile* and *euill* custome [k]) neuer did *Abraham* finde it more common in *Ægypt*, amongst the [l] *yonger* sort, then wee may finde it in *England*, amongst *all* sortes almost. It is an *euill* that hath ouer-spread the *whole world* [m], and are *wee* onely free from it? No, no: No where (as one said of the [n] *French*) is there more *voluptuousnes*, more *vnlawfull pleasure* then *here*. *Some*, rather then they will goe without *such pleasure*, or haue their lustes vnsatisfied, care not what cost they bee at, what villanie they commit [o]. Good Lord, how many a *Glutton*, and *Epicure* is there amongst vs, who makes his *belly his God*, as if he had his [p] *life for nothing else but to serue his belly!* Oh the excessiue, and immoderate abuse at meetings and feastings. To the *superfluitie of cheere*, men must

[f] χαῦαν καὶ τὰ παιδία αὐλοῖς περιίσανται, μετὰ διαθέσεως πρὸς ἀλλήλα, καὶ δακτυλδεικτοῦνται τὴν ἐν τοις ἱματίοις γραφὴν βαδίζουσι, καὶ παρεπομένα, οὐκ ἀναχρεωδῆ μὲ χριτολλῶ. id. [g] Πάντως δὲ τὰς μιᾶς γνώμης ἀμφότερα τὸ καὶ τῇ ἀχρήστῳ φιλοτιμίᾳ τῶν ἰδιωμάτων ἐκαλλοπίζεσθαι, καὶ τῇ γαστρὶ, καὶ τῇ φάρυγγι δουλεύειν ἀδυπαθῶς.

Id. ib. p. 5. [h] *Quo quisq; exquisitissimorum obsoniorum varia genera, epularumq; varios apparatus, & lautos profusos dat, eò magis commendatur. Goelen Orat. de lux. p. 99.* [i] *Peccata quæ plus inse superbiæ habent, hæc sunt, inanis gloriæ appetitio, aliorũ contemptus, neminem pati sibi superiorẽ, & neminẽ æqualibus quidem se præstare. Prateus de gestis, habitusq; corporis immodestus &c. Marul Evang. l. 7. c. 1. p. 337.* [k] Luxurie in *England* Τρυφὴ τοίνυν ἐστὶν πρᾶμα πολέμιον φιλαρέτῳ ζωῇ, βλακείας δὲ καὶ διαχύσεως ἁλοὺσης, ἀπολαύσεως ἀμέτρου, καὶ ἀνδραποδώδους σωμβείας. *Aster. de Diu. & Laz. 5.* [l] *Abraham* compererat in Ægypto lasciuiam esse iuuenum luxuriam, petulantem cupiditatem, voluptatum intemperantiam. *Amb. de Abrah. patr. l. 1. c. 2. Tom. 4. p. 173.* [m] *Totum per orbem maximum exortum est malum, Luxuria. Senec. in Oct. Au.* [n] *Nusquam improbior voluptas. Salu. de Pro. l. 7. p. 220.* [o] *Per omne nefas voluptates emuntur, & per omne scelus libidines copiosa exquiruntur. Cypr. de Ieiun. & Tent. Christ. fol. 16.* [p] Μόνη τῇ γαστρὶ, καὶ τοῖς μετὰ γαστέρος ζῶσι. *Greg. Nyss. de Virgin. c. 4. p. 54. Immoderi viuunt vt edant, non edunt vt viuant. Goelen. de Luxu. p. 97.*

haue forſooth the *Tabret*, *the Viole*, *and the Harpe* [q]; their *Minſtrills*, and their *Minions*; their *Pipers*, and their *Paraſites*; their *leſters*, and their *Scoffers*; their *men and women dancers*; and all the vanitie that can be deviſed. Are not *theſe*, that are thus *vainely*, and *vilely* addicted to Epicuriſme; *Luxurious*? Who be, if they be not [r]? Secondly; what an height *drunkennes* is growne to amongſt vs, who knowes not? *All Tables are full of vomit, and filthineſſe, there is no place cleane* [s]. Neither *Court*, nor *Countrey*, *Vniuerſitie*, nor *Citie*. The Prophet *Hoſea* complaines, that in his time the *Princes* vpon their *Kings day* (that is, [t] vpon ſome ſolemne day of mirth and feſtiuitie celebrated for their King) *did make him ſicke with bottles of Wine*. If the ſame Prophet were aliue *now*, he would complaine, that both [x] high and low, men and women, old and young; doe, not onely vpon *ſome ſolemne feſtiuall day*, but vpon *euery vſuall day*, yea, vpon the *King of heauen his day*, the bleſſed Sabbath, (*Reader* tremble to thinke it) make both *themſelues*, and others *drunke* with bottles of Wine, and other ſtrong drinkes; abuſing thoſe creatures ſo *prodigally*, ſo *prodigiouſly*, as if they were borne to no other end, but *thus* to abuſe *themſelues*, and *theſe bleſſings*; and as though there were no other heauen, nor happineſſe but *this*. And is not *drunkennes* an argument of *Luxurie*? When [y] men amongſt vs drinke thus without *law*, without *meaſure*? Thirdly, What ſhall I ſpeake of *Stage-playes*, laſcivious Interludes? *they* are tolerated, *they* are viſited; Gouernours winke at them, troupes of men and women frequent them; an euill ſo horrible, ſo odious, that very [z] *Barbarians* (O ſhame to *England*) haue abhorred, haue ſcorned it. Is not *this* another argument of that abundance of Luxurie, yea *ſhameleſſe* Luxurie, which our Land is like to rue for. There is nothing plainer. For *what is the play-houſe, but the*

[q] Iſa. 5. 12.

[r] Εντεῦθεν ἐπινόησον τὸ πορνοφορικὸν τῆς τραπέζης πλῆθος, τραπεζοποιοὺς, οἰνοχόους, ταμιείας καὶ τὸ τῶν ἀφηγουμένους μουσικῆς, μυστικὰς, ὀρχηστρίδας, αὐλητὰς, γελοιοποιοὺς, κόλακας, παρασίτους, καὶ ὅλον τῆς μεταιότητος συρφέλιον. *After. Hom. de Diu. et laz. p. 7.*

[s] *Saturitas caſtitatẽ prodigit, illecebram nutrit. Ambr. in Serm. Qui autem gulæ atq; ventri ſeſe in ſeruitatẽ dedit, idem Luxuriæ libidiniſq; vitio facile cadet Matul. Euang. l. 1. c. 15. p. 29.*

Prateream certè ego Cytharam, pſalteria, tympana quæ cognouimus comitiis huiuſmodi frequenter adhiberi, vt vino & cantu excitentur libidines. Ambroſ de Helia & Ieiun c. 15. To. 4. p. 232. [t] Iſa. 28. 8. [u] *Viſe Zanch. in Hoſ ch 7. 5.* [x] *Vina hâc noſtrâ ætate tam profuſè prodigũntur apud Chriſtianos, vt videantur ad perdenda ea geniti: Proceres, pauperes, plebs infima, infantes, pueri, viri, atq; fœminæ vinum amplectuntur, nec ſine eo vitam putant beatam, vt ita nullâ in parte operoſiorem vitã noſtro ſeculo inueniamus quam in parandis vinis. Gorlen. de Luxu. p. 97. 98.* [y] *Apud nos ſine lege, ſine modo bibitur. Id ib.* [z] *Sumite ſaltem exemplum vobis à Barbarâ, qui omnũ huiuſmodi ſpectaculorũ turpitudine caret. Chryſ. in Mat. c. 11. Hõ. 38. Whore-*

Whore-masters Schoole-house, where [a] Whoredome and filthinesse is taught by the *Actors*, and learned by the *Seers*? [b] What is there *there* either *seene*, *heard*, or *done*, which is not most vncleane, most filthie? The *words* filthy, the *gaments* filthy, (men inuested in womens apparrell) the *gestures*, *songes*, *motions*, *musicke*, *matter*, and *all* vncleane. Fourthly, concerning *actuall* vncleannesse, as *fornication*, *adultery*, and the like, they are too too common; yea, *these* sinnes by *some* ([c] who indeed are worse then Barbarians) are accounted toyes, and trickes of youth, rather then crimes, and grosse offences.

* In the ninth place, we are (for the most part) like *Laish*, a *Secure people*[d]. Though the Lord doth threaten vs, though our *Protestant*-brethren be disturbed neare vnto vs, though *Romish Iebusites*, and *Popish Canaanites* be in our Land already, *as prickes in our sides, as thornes in our eyes* [e]: though crying sinnes doe call daily for vengeance against vs, yet *we* generally, (saue some few *Noahs* that *are moued with an holy feare*,) say, as *Heathenish* Babylon *once did*[g], as *Romish* Babylon *now doth*[h]; *I sit a Queene, I am no widdow, I shall be a Lady for euer, and shall see no sorrow.* For, were there not *this securitie* amongst vs, wee should not haue so many like the *old Epicures*[i], the wickednes of whose liues (being most outragious) doth proclaime, that they are verily of opinion, that God sits idle in heauen, hauing no regard to things which are here below; and so put away the *euill day* farre from themselues.

[a] *Adulterium discitur dū videtur, & lenocinante ad vitia publica auctoritate malo: quæ pudica fortassis ad spectacula, matrona processerat, de spectaculo reuertitur impudica. Cyp. Ep. 2. l. 2. fo. 23.*

Quere iam nūc an possit esse qui spectat integer vel pudicus. Id. ibid.

Qui forte ad spectaculū puri venerant de Theatro adulteri reuertuntur: Non enim tunc tantūmodo quando redeūt, sed etiam quando veniant fornicātur; Nam hoc ipso, quod aliquis rem obscœnam cupit, dum ad immūda

properat, immūdus est. Salu. de Pro. l. 6. p. 176. Machantur in Theatris Id ib. p. 177. Vnde credis nuptiarum insidiatores proficisci? Nonne ab huiusmodi scenis? Vnde illos qui domos ac thalamos aliorum effodiunt? Nonne a Tripudijs illis. Chrys. in Mat. c. 11. Hom. 38. Adulteriū mouetur hac spectacula opportunitatem prebuere dices? imò vero quis non adulter modo factus est? &c. Id ib. [b] *Cuncta enim simpliciter quæ ibi fiunt turpissima sunt: verba, vestitus, sonitus, nicessus, voces, cantus, modulationes, oculorum euersiones, ac motus tibiæ, fistula, fabularum materies; omnia inquam in turpi lasciuia plena sunt. Chrysost. in Mat. Hom. 38.* [c] *Fornicatio apud Barbaros crimen, atq; dedecus est, apud nos decus. Salu. de Gub. Dei * 9.* There is carnall securitie amongst vs. [d] Iudg. 18. 7. [e] Ios. 23. 13. [f] Heb. 11. 7. [g] Isa. 47. 7. [h] Apoc. 18. 7.

[i] *Et sane inuenire aliquos qui ab istorum iudicio discrepauerint, præter Epicureorum, vel quorundam Epicureorum, aut tum deliramenta non possum; qui sicut voluptatem cum virtute, sic Deum cum incuriâ, atq; torpore iunxerunt. vt apparea, eos, qui ita sentiunt, sibi sensum Epicureum atq; sententiam, ita etiam vitia sectari. Salu. de Prou. l. 1. p. 6.*

Tenthly,

10. We prophane the Sabbaths.

Tenthly, it is a [k] lamentable thing to consider, how, amongst *vs Christians*, the Sabbaths of the Lord are prophaned: yea, to that [l] woefull passe are the times now growne, that *they* are accounted by some the *best persons*, that doe take *most libertie* to themselues, to serue the Deuill, the world, and the flesh vpon that day, which ought wholly and holily to be spent in the seruice of the Almightie. Looke into some *priuate houses*, and you shall finde the Sabbaths *priuately* prophaned; looke into more *publique places*, and you shall finde them more *publiquely* abused. What shall I speake of [m] idle resting, neglect of the duties of pietie towardes God, of [n] charitie towardes man, of all heauenly regard to a mans selfe vpon that day? Doe not *these* proclaime, that this is true which I say? Taking of iourneyes on worldly occasions, wearying of beastes with laying burthens on them, [o] employing of seruants about earthly needlesse businesses; selling of wares, casting vp of accounts, and reckoning with Factors, exacting of payments at the handes of Debtors: dauncing ([p] which is worse then plowing,) [q] pranking vp in pride, dicing, drinking; *Clyents* cumbring *Lawyers* Chambers, and *Lawyers* giuing their *Clyents* counsell; following vnlawfull pleasures; seeing and suffering of Interludes, celebrating of feastes with pompous solemnitie. *None* of which abuses, good [r] Emperours would endure, and

[k] *Dolendū vero, esse inter Christianos, qui nunquam, ne diebus quidem seriatis, & c qui operibus scād alosis, et diuinis cultui impedictibus Sabbatū perdat, vel lust comessationibus, lusibus, negationibus. Scul. in Ifc. 58. Conc. vlt.*

[l] *Hodie eò res deuenit, vt inter Christianos homines optimi haberi possint, qui operibus manuarijs, & victui seruientibus Sabbata Dei violāt, cum pleriq; illa nefandis sceleribus prophanent. Gua. in Ac. 10.*

[m] *Peccāt qui in Sabbato nil præter inane tium spectant, interim verò fidei, & religionis exercitia negligūt. Gual. in Mar Hom. 23.* [n] *Peccant præterea qui charitatis immemores, auaritiā autē inflamati laborant. id ib.* [o] *Peccāt qui simul seruos, atq; ancillas operibus faciūdis exercēt, vel merces venundant, rationes subducunt, & debita exigunt non absq; graui miserorū debitorum molestia. Gualt in Marc. Hom 23.* [p] *Quanto melius est arare quam saltare? Aug. in Ps 91.* [q] *Peccant qui diem hunc superbia, fastui, alea, poculis, & impuro voluptatiū studio tribuunt. Gual. in Marc. 10 23.* [r] *Extat enim Leonis, & Anthemij lex, cuius hæc verba sunt: Dies festos Maiestati altissimi dedicatos, nullis voluptatibus occupari, neq; vllis exactionū vexationibus prophanari. Dominicū itē diem semper honorabilē decernimus venerādum, vt à cunctis executionibus excusetur, nulla quenquā vrgeat admonitio, nulla fide iussionis flagitetur exactio, taceat apparitio, advocatio delitescat, sit ille dies a cognitionibus alienus. Item: nec huius tam religiosi diei otia relaxantes obscenis quibuslibet patiantur voluptatibus detineri. Nihil eodem die vindices sibi Scena Theatralis, aut Circense certamen, aut ferarum Lachrymosa spectacula, etiamsi in nostro ortu, aut natali celebranda solemnitas inciderit differatur. Amissionem vnlitia, proscriptionemq; patrimonij sustinebit, si quis vnquam hoc die festo spectaculis interesse, vel cuiuscunq; iudicis apparitor prætextu negotij publici, seu priuati hæc quæ lege hâc statuta sunt credidirit temeranda. Id. ib.*

most

most of *which* are [f] too common vpon the *Lords day* amongst *vs*: Insomuch, that we may conclude, that, there is [t] no day in all the weeke more *proudly* and *profanely*, more *riotously* & *luxuriously* spent then *that* is. Nay, I would to God that (besides our *Papistes*) there were not such amongst vs, as cauill against the Sabbath, making a question, whether there be any necessitie to obserue such a day at all.

[u] In the eleventh place: Although there be amongst vs, (may some say) all the *fore-named* sinnes, and signes you haue spoken of, [*Ingratitude, Sabbath-breaking, pride, luxurie*] yet I hope our [x] Courts of justice are vnblameable, vnpolluted. *Unblameable*? Alas! alas! [y] Looke but *there*, and thou shalt finde, *Euills to be detested*, to be lamented. *Iudgement is turned into gall*, and *the fruit of righteousnesse into Hemlocke* [z]. The Lawes are made [a] lawlesse, and [b] where innocency is pleaded, there innocency is not preserued. [c] Many sit in *seates of authoritie*, but they follow not the *rules of equitie*, as *Gildas* complained of vs *Britaines* in *his* time. They [d] *know not*, they [e] *loue not to doe right*. [f] What is the life of many of them, but euen a course of iniquitie? Whereas it is THEIR dutie (as a [g] good man once said) to feare God, more then other men, to loue the glory of God more then bagges of gold, (oh woefull to them that are guiltie) what raigneth amongst *them* but *couetousnesse*, *lying*, *perverting of Law*, *accepting of persons*, and the like? The *poore Commons* are oppressed by the *great Cormorants*, as the poore Christians were in *Cyprians* time by [h] *Peace-breaking Rulers*: [cc] one Christian *then*, felt more seuerall paines, and tortures,

[f] *Sunt peccata hæc vulgaria hodie. Id. ib.*

[t] *Nec vnquam vel superbia & fastu, vel ebrietate, vel luxu, & libidine plus pectetur, quam illo die qui totus Deo, & diuinorum operum, æternæq; quietis meditationi cõsecratus esse debebat. Gualt. in Act. Hom. 88.*

[u] 11. There are corrupt Gouernours amongst vs.

[x] *Sed tibi, post insidiosas vias &c post spectacula vel cruenta, vel turpia, post libidinum probra &c. Forum fortasse videatur immune, quod ab iniurijs licentijs hominibus liberum, nullis malorum cõtractibus polluatur. Cyp. Epist. 2. l. 2 fol. 24* [y] *Illic faciem tuam si fletes, plura illic quæ detestaris inuenies. Id. ib.* [z] Amos. 6. 12. [a] *Inter leges ipsas delinquitur, inter iura peccatur. Cypr. Ep. 2. l. 2* [b] *Innocentia nec illic vbi defenditur, reseruatur. Cypr Epist. 2. l. 2.* [c] *Britannia habet iudices in sede arbitrij sedentes, sed raro recti iudicij regulam quærentes Gild de excid Brita. in Orthodox p 1010.* [d] Amos. 3. 10. [e] *Multi sunt Rectores, sed pauci iustitiæ amatores inueniuntur. Aug. ad frat. in Erem. Ser 30.* [f] *Quid aliud vita curialium quam iniquitas? Salu. de Prou. l. 3 p 84* [g] *Aug. ad frat. in Erem Ser 35. Decet Iudices plus Deum timere quam alij homines, plus honorem Dei quam marsupia plena diligere. Sed væ vobis ô Iudices. Quid inter vos regnat? Auaritia, mendacium, perversio sacræ legis. Ecce acceptio personarum,* [h] *Inter togas pace rupta forum litibus mugit insanum Cyp. Ep. 2. l. 2.* [cc] *Ad hominis corpus vnum supplicia plura quam membra sunt. Id. ib.*

then

then his body had partes, and members; one innocent man *now* hath more euill reportes raiſed of him, more Paraſites to accuſe him, more complaints againſt him, more Law-ſuites to vexe him, more iniuries done him, (and *all theſe* vndeſeruedly) then an hundred others that are more guiltie, more faultie.[l] Who now ſhall helpe in this caſe? Who ſhall ſuccour this innocent man in the midſt of theſe iniuries? The *Magiſtrate* ſhould, but *He* is corrupted: the *Iudge* ſhould, but *He* ſets Iuſtice to ſale; He that ſitteth to *reuenge iniuries, runnes into iniuries*: the innocent is condemned without cauſe, and who is the cauſe of it more then he? * I doe not blame *all* for *ſome*; God forbid I ſhould. For, I know there are *ſome*, who are *Iudges indeed*, their [k] *Iuſtice* declares it. Neither doe I accuſe any in particular. But *this* I ſay, that in *our Land*, the *Law is ſlacked*[l]. The [m] Clyents purſe is halfe conſumed, ere he can get his cauſe *begunne* to be pleaded: when cauſes are *begun* [n], they are not throughly examined: when they are *examined*, how ſtrong a let is [o] filthie lucre to the *ending* of them? When they are *ended*, iudgement cannot paſſe, and diſpatch the wearied Suiter, except [p] *God* be defrauded, and the *Magiſtrate*, more then is due, *extraordinarily* rewarded. [q] *Light* cauſes are made *great*, *great* cauſes are made *light*. The poore mans *good* cauſe is made *bad*, and *he* is made a [r] prey by thoſe that ſhould protect him: the rich mans *bad* cauſe is made *good*, and the day goes on *his* ſide, when it ſhould goe againſt him. [ſ] Many ſinnes eſcape vnpuniſhed; [t] Guiltie, theeviſh, whoriſh, ſwearing,

[l] *Quis inter hæc vero ſubueniat? Patronus? prævaricatur, & decipit. Iudex? ſed ſententiam vendit. Qui ſedet crimina vindicaturus, admittit, & vt rem innocens pereat ſit nocens Iudex. Ib.*

* A Caution.

[k] *Tamdiu Iudex dicitur, quamdiu iuſtus putatur. Caſ in Epi.*

[l] Hab. 1. 4.

[m] *Non fiunt Cœpta partium negotia, quouſque marſupia eorum qui cauſantur, exhauriant. Iſido de Sum. Bono. l. 3.*

[n] *Quando iudicant, non cauſam, ſed dicta conſiderant, & negligentes ſunt in diſcuſſione cauſarum. Id. ibid.*

[o] *Sæpe iudices praui cupiditatis cauſa differunt iudicium. Id. ibid.*

[p] *Qui rectè iudicat, & præmium inde re munerationis expectat, fraudem in Deum perpetrat, quia iuſtitiam quam gratis impartiri debuit, acceptione pecuniæ vendit. Id. ibid.*

[q] *O Iudices leues cauſas magnas feciſtis. Aug. ad frat. in Ere. Serm 35.*

[r] *O patres pauperum, O verè non patres ſed prædones. Quare non patres? Quia vbique per vos opprimuntur, ſed ſi dives locutus fuerit mox eacuiſtis, cauſas vſque ad nubes peraxiſtis. Id ibid*

[ſ] *Multa ſcelera legem, & iudicem effugiunt, & ſcripta ſupplicia. Senec. Epiſt. 97 lib. 1. p 799. Tom. 2.*

[t] *Britannia habet iudices protegentes, ſed (ſcil. protegentes) reos, & latrones, ſectantes, crebro iurantes, & periurantes, vouentes, & continuo propemodum mentientes, belligerentes. Gild. de Excid. Brit. Orthodox. 1010.*

ſwearing, periurious, Popiſh perverſe perſons are proteeted; gifts are loued [u], bribes are receiued, truth is ſuppreſſed [x]; [y] *Iuſtice* is forced againſt her nature to hold the Ballance of *deceit*, while *rich men* and *friends* can haue their actions heard, *poore men* and *ſtrangers* cannot. [z] Euery way is iudgement peruerted, corrupted, abuſed. Now, where the fault of *theſe miſchiefes*, *theſe miſeries*, doth lie, I diſpute not: ſure I am, that they are too common at *this* day: and ſo the eleventh ſigne of ſome *great iudgement*, is as competible, as agreeable to *our* kingdome, to *our* age, as euer vnto *any*.

[a] 12. What a deale of that ſame [b] *deceiuing* and *confounding* hope, of that ſame *vaine confidence*, is there amongſt vs? Some truſt in *friends*, ſome in *ſtrength*, ſome in *wealth*, ſome in their *wit*, *and policie*, ſome in their *place* and *authoritie*, ſome in an *externall profeſſion of Religion*, ſome in the *very enemies of Religion*, in *Idolatry*, the moſt contrary *to* Religion; as though ſuch reeds as *Ægypt*, and *Aſſyria* be, were the onely *pillars* to vphold them, the onely *prop* to ſtay them vp, and the worthieſt obiect of their confidence.

¶ Againe, haue the *friends of Chriſt as much loue ſhowne to them*, as *they* ſhow to *others*? It is too euident they haue [c] *not*. Although there be not that [d] *ſlaying*, *fleaing*, *racking*, *hacking*, *burning*, and miſuſing the poore Saints, which hath beene in former times, both *here*, and *elſewhere*, nor that ſtorme of affliction blowing vpon *them*, which hath toſſed their brethren in our neighbour Countries, and is not yet calmed: yet neuertheleſſe, whatſoeuer perſecution, the *peace of our times* will permit, they are as ſure to meet with *it*, as they follow Chriſt. *They are men wondred at*, as the Prophet ſpeaketh [e]. They are [f] accounted as *enemies*, yea, *worſe* then ene-

[u] Hoſ. 4. 18.
[x] *Diminutæ ſunt a vobis veritates. Aug. ad frat. in Erem. Ser.* 35.
[y] *Statera doloſa non tantum in menſuratione pecuniæ, ſed in iudiciaria diſcretione tenetur. Qui enim aliter cauſam pauperis, aliter potentis, aliter ſodalis, aliter auditi ignoti, ſtatera vtiq; libra iniquâ. Beda. l. 2. ſuper illud Proverb ſtatera doloſa, &c.*
[z] *Quatuor modis, iudicium humanum peruertitur, timore, cupiditate, odio, amore. Anſel. de Sim. Mund.*
[a] 12. Here is vaine confidence.
[b] *Spes in hominem collocata fallit & confundit. Muſc. in Pſal. 118. Explan. v. 8. 9.*
¶ Some kinde of perſecution in *England*.
[c] Οἱ τῦ χρισ̃ φίλοι πάντας ἀγάπωσι γνησίως, ὐκ ὑπὸ πάντων δὲ ἀγαπῶνται. *Maxim. de charit. lib. 4. Orthodox.* 567.
[d] *Haſta illic & gladius, & carnifex præſto eſt, vngula effoditur, equuleus extenditur, ignis exurens. Cypr. Epiſt. 2. l. 2.*
[e] Zach. 3. 8.
[f] *Iuſtitiæ ſectatores pro hoſtibus ducunt, imò vero plus quam pro hoſtibus. Lactan. de iuſt. lib. 5. cap. 9. pag.* 151.

mies. ᵍ *This* vnspeakeable wrong is offered vnto them, in that the more *innocent* they are, the more *hurtfull* they are taken to be, and such § crimes layd vnto their charge, as neuer came so much as into their thoughts. Oh! How are ʰ they contemned, hated, and murthered ⁱ with the heart; ᵏ reviled, and euill spoken of; ˡ scoffed & laughed at, fleered and ˡ hissed at; abused, ᵐ nick-named; ⁿ called *Heretiques*, *Rebells*, and most iniuriously handled. So that, though there be *here* no *Neroes*, nor *Boners*, no *Herods*, nor *Gardiners*, acting their parts in bloudie Tragedies, against the members of Christ Iesus (what desire some may haue *that way*, I leaue to the searcher of all hearts) yet there are ᶜᶜ *Ismaels*, ᵒ *Doegs*, ᵖ *Rabshakehs*, ᵠ *Athaliahs*, ʳ *Hamans*, who are not ashamed (in open field) to* *bend their tongues like bowes* against them, and in open audience of they care not whom, to shoote out the darts of *bitter wordes*, to harme them, besides the *wiles* they *frame*, and *lies* they *pen*, to worke their shame, and confusion. Call you not *THIS*, persecution?

§ In the 14. place. A great many of vs are much vnlike the members of Christ. ˢ *They* are wont to take to heart, the *afflictions of the Church*, and to mourne with those that mourne. *We* doe not so. There is great need both of ᵗ *words*, and of *teares*, to expresse our griefe for the losses, and crosses which the mysticall body of the Church hath sustained, since the troubles began in the *Belgian*-Countries, yet so farre are we from teares, that we seldome haue *thoughts*,

ᵍ *Hoc verò inenarrabile est quod sit aduersus eos qui male facere nesciunt: & nulli nocentiores habentur, quam qui sunt ex omnibus innocentes. Id ib.*

§ *Vti querebatur Athenagoras olim, in Legat. pro Christianis. pag. 3.* Κατασκεδάζοντες ὄχλον ἐγκλημάτων, ἀηδῆ μίσῳ, οὐδὲ μέχρις ὑπονοίας. *i.e. criminum aceruos aduersos nos deblaterãt, quæ neq; in mentem vnquam nobis venerũt. Gesne.*

ʰ *Statim enim vt quis melior esse tentauerit, deterioris abiectione Calcatur. Sal. de Pro. l. 3 p. 104. Si bonus est quispiam quasi malus spernitur. Id p. 105.*

ⁱ *Putemus ergo occisos illic non esse sanctos: sed quid faciemus, quod non sunt longe ab occidentibus qui animo occisionis oderunt. Sa'u. de Prou. l 8. p. 269.*

ᵏ *Si quando aliquis Dei seruus ad vrbem illam officio diuinioperis accessit, simul vt in populo apparuit, contumelias, sacrilegia, & maledictiones excepit. Id ib p 270.*

ˡ *Nec solum hæc, sed etiam, improbissimis flagitiosorum hominum cachinnis, & detestantibus ridentium sibilis, quasi taureis cædebatur. Id ibid.*

ᵐ *Sicut olim questi sunt Waldenses in Confess. fidei suæ Vladislao Hungariæ Regi, pag. 1. Nos homines depressi, contemptibili quoq; nomine falso appellati.*

ⁿ *Missa fuerunt per prouincias literæ Regiæ maiestatis in quibus nos dixerunt Hæreticos, erroneos, & quod rebellia verba diceremus. Apolog. Waldens. p 34.*

ᶜᶜ Gen 21. 9. ° 1 Sam. 22. 9. 10. ᵖ Isa. 38 13. ᵠ 2 Chron. 23. 13. ʳ Est 3. 8. * Ier. 9 3. § 14 We haue not condoled afflicted *Ioseph* as we should ˢ *Is enim Sanctorum mos est, vt plurimum afflictis afficiantur, & compatiantur. Chrys. in Gen. Hom. 43. c. 19.*

ᵗ *Lachrymis magis quam verbis opus est, ad exprimendum dolorem, quo corporis nostri plaga deflenda est, quo, populi aliquando numerosi, multip'ex lamentanda iactura est. Cypr. Ser. de Lapsis. fol. 113.*

seldomer

ſelfe omer *words* (except it be for faſhion, and noveltie) about the breaches of *Sion*, about the troubles of our brethren, to ſhow that we doe Sympathize, and condole them. If that queſtion ſhould be renewed, which an * Auncient once made. ᵘ *Who is ſo hard, ſo iron-hearted, ſo void of charitie, as to keepe dry his eyes, and his heart without ſighes, in the midſt of thoſe miſeries his brethren meet with?* I may anſwer with a Negatiue retortion; *Who is NOT ſo iron hearted, and void of compaſſion?* Where is the man, or woman, who with *Nehemiah*, ˣ *lookes ſad in the preſence of the King?* Who with *Ieremie* doe pen ſongs of Lamentation? Who can truely ſay (as that good Martyr once did) ʸ *In the foyles of my brethren, I take my ſelfe foyled, the blows that their enemies giue THEM, ſmite my body: the ſwords with which their enemies ſlay THEM, doe pierce MY bowells: my BODIE indeed is NOT amongſt them while they are thus perſecuted: my SOVLE is, and mine affection cannot but participate with their affliction.* Who (I ſay) are thus? * I know indeed there is ſuch affection betwixt the ᶻ Elect in their hearts, that when the *Powers of the world* doe riſe againſt them, they cannot but condole the *afflicted*, and expreſſe their pittie towardes them, by their *prayers for them*, when they cannot ſhew it *any other way*, for want of *libertie*, or *abilitie*: therefore I dare not ſay, *All* in *England* doe forget the affliction of *Ioſeph*. Nay (bleſſed be God) we haue thoſe who would not ſpare their owne bloud for *Sions* good, if they ſhould be called vnto it. Yet *this*, I ſay (and with griefe I ſpeake it) there is a generation amongſt vs, ſo farre ᵃ degenerated from

* *Cypr. de Lapſ. fol.* 114.

ᵘ *Quis ſic durus ac ferreus, quis ſic fraterna charitatis oblitus, qui interſuorũ multiformes ruinas, & lugubres, ac multo ſqualore deformes reliquias conſtitutus, ſiccos oculos tenere prenualeat? Nec erũpente ſtatim fletu prius gemitus ſuos Lachrymis quam voce depromat?*

ˣ Neh. 2. 1.

ʸ *Cum iacentibus iacere me credo. Iaculis illis graſſantis inimici mea membra ſimul pectuſſa ſunt: ſauientes gladij per mea viſcera tranſierunt. Immunis & liber à perſecutionis incurſu fuiſſe non poteſt animus: in proſtratis fratribus, in me proſtrauit affectus. Cypr. de Lapſ. Ser.* 5.

* A caution.

ᶻ *Eſt quidam conſenſus electorum in cordibus ipſorum, et Sympathia veluti membrorũ in corpore Chriſti. Qua propter vbi pius à potentibus huius mundi affligitur, ſemper ſunt viri boni qui ſi nihil aliud poſſint, incorde tamen illi faueant, & cauſam ipſius Domino precibus commendant. Muſcul in Pſal.* 118. *Obſ.* 7.

ᵃ ὁ τῶν λιμὸν, καὶ νόσον μεδὲν πάσχων ἐλεεινὸν ἢ συμπαθὲς, θηρίον ἐστὶν ἄλογον, καὶ ὡς ἐπὶ ἀνθρώπου μορφὴν σχῆμα, φευδόμενον τῇ φύσει, μᾶλλον δὲ καὶ αὐτῶν τῶν θηρίων ἀσυμπαθέστερον. *Is quem alterius inopia, atq; agritudo commiſeratione non tangit, fera ſane eſt rationis expers, perperam humanam indutus formam, ipſamq; naturam prauâ voluntate fallens, ac deniq; feris ipſis atque belluis immanior. Aſter. Hom. de Diu. & Laz. p* 8. *& Philip. Reuben. Inter p.*

the nature of *Man*, into the nature of *Beastes*, as that, for want of compassion, to their owne kinde by creation, which are in affliction, they are more mercilesse then beastes. [b] Let but a *swine* be slaine, the fellowes will come crying vnto it: [c] kill an *Oxe*, the Oxen will bellow about him: [d] catch a *Crane* in a net, the whole flocke of *Cranes* by their houering, and howling will declare they lament it. But these persons ([e] strange to consider, that *man* endued with a *reasonable soule*, made at first after *Gods* owne image, should be so incompassionate) can heare of the broiles, and battailes, of the murthers, and massacres done vpon the bodies of their brethren, and not be once touched, nor affected with the same.

[b] Εἰ γὰρ χρῖς σφαγέντος ἐλκονται πρὸς τινα λυπρὰν ἀιδησιν οἱ χοῖροι, καὶ τῷ νεῤῥῶτῳ αἵματι ἀνιάρα ἐπιτρόζουσι. *After. loc. cit.*

[c] Περιίσανται δὲ τὸ ταὐρῳ τὸν φόνον οἱ βόες, ἐμπαδεῖ μυκιθμῳ τλῶ' ἀλγεῶ' σκμαίνοντες. *Id. ibid.*

[d] Ἀγέλαι δὲ γεράνων, μιᾶς τῶν σωνόμον περιπεσόσης δικράτροις περιίπτανται τὴν κρατθμέ-νην, καὶ τιγος ἀδυρτικῆς κλάτγῆς ϯ ἀέρα πλκροῦσι, τὴν ὁμόφυλον ζῆτθσαι καὶ σωνθέμον. *Id. ib.*

[e] Ἀνθροπος δὲ τὸ λογικὸν ζωλον καὶ ἥμερον καθ' ὁμοίωσιν Θεῦ τὴν ἀγαθότητα παιδευόμδμον, μικρὸν ὑτω φροντίζειν τῶν σωγενῶν ἐν ταῖς ὀδρωπκαῖς τῶν συμφορῶν περισάσεσιν. *Id ibid.*

It is without all question, that the Papists amongst vs bewaile not the Church, nay, rather like the *Edomites*, and *Esavites* in the dayes of *Obadiah*, they *reioyce over the children of Iudah in the day of their destruction, and speake proudly against them* [f].

Againe, touching the fifteenth signe, [g] Experience proues that there is scarce any one amongst vs but loues to bee *soothed*, & delights to [h] arrogate to himselfe his as due, whatsoever *flattery* casts vpon him, bee it never so false, and vntrue. [i] Men will be *cruell, covetous, drunkards, vncleane*; and yet they loue to be told, that they are *mercifull, liberall, sober*, and *chaste*. Such faithfull friends as will tell vs of our faults, wee cannot away with; but let *Parasites* extoll vs to the skies, for [k] *good, wise*, and *holy* persons, *them* we like, *them*

[f] Obad. 12 * 15. We loue to be flattered. [g] *Experientiâ didicerat, & e non facile quenquam posse euadere quin libenter assentatorum canticis porrigat aures: & laudatorum modulationibus delectetur. Cypr. de Ieiun. & Tent. Christ. f. 15.* [h] *Quicquid in nos adulatio sine pudore congessit tanquam debitum prendimus, optimos nos esse sapientissimos affirmantibus assentimur, cum sciamus illos sæpe mentiri. Senec. Epist 59. l. 1. p. 632.* [i] *Mitissimum ille se in ipsis supplicijs audit, in rapinis, liberalissimum, in ebrietatibus, ac libidinibus temperatissimum. Id ibid.* [k] *Si inuenimus, qui nos bonos viros dicat, qui prudentes, qui sanctos, agnoscimus. Id. ibid.*

we make of, yea, [cc] more then of *our friends*. And albeit it be very necessary for men to be admonished (as the [l] *Heathen* himselfe could confesse) yet they cannot endure reproofe, Oh it is as bitter to them as gall and worme wood. They are much like the *Greekes* whom *Theodoret* writes to,[m] who will praise the Physitians of the *body*, for taking launces into their hands, for rifling their wounds, for gaging their sores to the bottome, and applying such medecines, as their *Art* prescribes: But the Physitian of the *soule* (be hee a *faithfull Preacher*, or some *private admoniſher*) will they dispraise, disgrace, and stomacke at, if *Hee* rifles their *spirituall* sores, and deales plainely, faithfully, and roundly with them for their sinnes. *Children* can now scarce endure their *Parents* to reprooue, *Servants* their *Masters*, *Subiects* their *Governours*, *Friends* their *Neighbours*; and as for many of the *Great ones*, they cannot endure Gods Messengers to speake against their courses, bee they never so contrary to Gods law, never so preiudiciall to Gods glory and the good of those whose bodies and soules they stand charged withall. They that applaud them, doe they approue of; as for *Michaiah*, clap vp *that fellow*, feed *him* with the bread and and water of affliction [n].

§ 16. There are hypocrites amongst vs; [o] we make a profession, and *doe* contrary to *Religion*; we [p] beare the name of *Christians*, and ([cc] which is the more haynous) wee doe as bad as *Barbarians*. Let but the *truth of God*, and the *workes of men* be iudge (as [q] it is necessary they should) and it will appeare I write no lie. [r] *Some* doe counterfeit righteousnes, and equity, and that they seeke the peace of the Church, when yet in violence, and cruelty they exceed beasts; wolvishly spoyling and doing all the mischiefe they can to the

[cc] *Nonnullis assentator amico gratior est. Aristt Moral. Eudem l. 7. c. 5. Tom. 5. p. 444.*
[l] *Senec. Epi. 92. l. 1. Necessarium est admoneri.*
[m] Καὶ τοι τοὺς ἰατροὺς ἐκείνους θαυμάζετε, ὅτι οὐκ ἄλλοις προσφέρειν τῶν δεινῶν ἐλεύσονται ἀλλ' αὐτοὶ τῆς ἀμπεχόνης γυμνούμενοι, καὶ τὸν χιτωνίσκον διαδησάμενοι, τὸν σῖτον μετὰ χειρίζουσι, καὶ τῷ τομίῳ ἐπιρρώσι, καὶ δυσσόμους ἀνέχοντα καὶ τὸ ἰχῶρος ἀνέχοντα τὰς ῥαγίδα καὶ καταιο

γῶσι τῇ ἀπορίᾳ, καὶ τὰ φάρμακα ἐπιπάττουσι, καὶ τὰ ἄλλα δρῶσιν ὅσα τῆς ἰατρικῆς τέχνης ὁ νόμος διαγορεύει. *Theod. ad Grac. Infid. De Prov. Dei. Serm.* p. 100 101. [n] 1 King. 22. 27. § 16 Hypocrisie in *England*. [o] *Sub magno professionis nomine vivimus & positi Religione peccamus. Salu. de Prov. Dei l. 4. p. 119.* [p] *Nos qui Christiani esse dicimur, si simile aliquid Barbarorum impuritatibus facimus grauius erramus.* [cc] Ἅτοι ὠνόμασται ἅγιοι τῇ προσηγορίᾳ ἁμαρτάνομεν. *Id. ibid.* [q] *Operi nostro debemus credere non opinioni, tioni non libidini, veritati, non voluntati. Id. ib.* [r] *Audent homines improbissimi, iustitia fat mentionem, qui feras immanitate vincunt, qui placidissimum Dei gregem vastant, &c. Lact. de iust. l. 5. c. 9 p. 151.*

church.

Church. Some [f] counterfeit *temperance*, and are most *intemperate.* Some counterfeit *honesty*, and square dealing with their neighbours, and are most *deceitfull* [c]. Some haue *oyle* in their *mouth*, and *warre* in their *heart*; pretending *loue* to their brethren, and intending *mischiefe* against them. How many haue wee that are * no longer holy, then they are in the Congregation; by such as knowe them *not*, thought to be very *deuout*; by those that know them, known what they are, euen to be nothing lesse then what they seem to be. Yea, [u] drunkards, rioters, ruffians, adulterers, fornicators, extorters, reuellers, theeues, and murtherers, will many times be found in the *Temple*, and seeme to bee as *holy* as the best for the present, but [x] when the publique exercises are done, they appeare what they are in their colours, and fall to their wicked and wonted courses againe? How many are there that will [y] *speake* against *that* in *publique*, which they loue to *practise* in *private*? Are not these persons hypocrites? * I know indeed that in *some*, there is a correspondency betwixt their *profession*, and their *practise*. As they [z] practise *wickednesse*, so (like brazen faced ones) they are not ashamed to *professe* wickednesse: as they *professe* pietie, so they haue the conscience to *practise* piety: yet, such a difference and contrariety is there betwixt the *religious profession*, and *outragious conversation* in many *others*, that wee Ministers haue iust cause to complaine, as § one once did: [a] *Oh grievous to thinke it, Oh lamentable to speake it, we doe not onely IMITATE Stage players (who counterfeit other mens persons) but we also EXCEED them in dissembling.* Neither doe we only mocke [b] *GOD* (if he would be mocked) by our *hypocrisie*, but also euery man (almost) hunteth his [c] *Brother* in a net, such abundance of *deceit* and

[f] *Qui curios simulant & Bachanalia viuunt. Iuuen. Satyr. 2.*

[c] *Semper enim simulationibus vtitur fraudulentus. Marul. Eu. l. 1. c. 15. p. 29.*

* *Tamdiu hypocrita clarus apparet quamdiu abßistit pectantium multitudo, imò nec tunc quidem, tunc coram omnibus clarus est. Nouunt enim vicinium plurimi, qui sit, nemnam esse simulet.*

Quotum enim quemq; inuenies ECCLESIA in aut ebriosum, aut bellusum, aut adulterum, aut sororatorem, aut ptorem, aut neonem, aut ronem, aut icidam?

[u] *de Prou. lib. 3. pag. 81.* [x] *Consummatis solennibus sacris statim ad consuetudinaria studia discurrunt. Salu de Prou l 3 83. sup. cit.* [y] *Exercantur publicè, quod occultè agunt. Id. l.* * A caueat. [z] *Hic est eorum actus, qua & professio, ac per hoc nihil mirum est, si agunt & profitentur. Salu. de Prou. l 3. p. 84.* § *Chrysost. in Mat. c 6. Hom. 21.* [a] *Gemere prorsus hoc loco, & amarum quiddam immugire nos conuenit: Non solum enim hypocritas imitamur, sed illos quoq; simulatione ipsa transimus.* [b] *Sub religionis titulo Deum ludimus. Salu. de Prou. l. 3, in fine.* [c] Mich. 7. 2.

conſenage is there amongſt vs. Deceite in meaſures, deceite in merchandize, deceit in weights, deceit in wares; deceit in men, deceit in women; deceit in ſtrangers, deceit in neighbours; ſo that a man *now* can ſcarce truſt a *friend*, or put any confidence in a guide.

* In the 17. place; whereas it is the dutie of euery *Miniſter* to be *no ſtriker, nor brawler* [d], I would to God, that experience did not ſhow, that even *ſome* amongſt *them* (then [e] which what is more ſhamefull, more fearefull?) doe delight ([f] contrary to their dutie) to rage againſt, and with the *euill ſeruant* [g], to *ſmite* (with *evill language* at leaſt) their *fellow ſeruants* in the *Miniſtery*, who are more faithfull then themſelues. I would (I ſay) experience did not proue it: for then ſurely, many a good Meſſenger of the Lord ſhould not haue ſuch cauſe as hee hath to complaine againſt his envious brethren, as *Auguſtine* did againſt *Arrius* and *Fortunatus*; [h] *Becauſe I ſpeake the truth, they ſet ſnares for mee*, and by all meanes they ſeeke to moleſt me as much as they can.

* Let Experience ſhow how guiltie of the 17. ſinne *England* is.

[d] 1 Tim. 3. 3.

[e] *Nihil fœtidius, nihil dammoſius, nihil leuius, nihil turpius in paſtore furioſo eſt. Aug. ad frat. in Erem. Ser. 36.*

[f] *Non licet diſpenſatori furioſum eſſe. Id. ib.*

[g] Mat. 24. 49.

[h] *Quia verum eis dixi, ideo in eremo inſidias mihi poſuerunt. Aug. ad frat. in Erem. Ser. 36.*

§ 18. Is not the tongue abuſed amongſt vs? yes, yes. * Our Land (as it was once ſayd of *Niniveh*) *is full of lies* [i]. *Truth* (the very [k] *grace and ornament of ſpeech*) is fled ſo farre from the lippes of many, that [l] their *hearts thinke one* thing, and their *tongues* tell *another*. Oh how happy were it for our Land, if *all* amongſt *vs* (yea, that profeſſe Religion) did iuſtly deſerue that commendation which an * *Heathen* had, of whom it is ſayd, that with great faithfulneſſe he did keepe his word, neither was hee ever noted to bee taken in an vntruth, or in the leaſt ſtep tending to falſhood. [cc] *Oathes* abound amongſt vs; [n] A man may finde more ſuch as doe *forſweare*, and *ſweare falſely*, then ſuch as *ſweare not at all*.

§ 18. Abuſe of the *Tongue* raigneth in *England*.

* 1. By lying.

[i] Nah. 3. 1.

[k] *Veritas ſermonum nobilitas.*

Synef. Orat. de Regn p. 2. [l] *Aliud habet animus, aliud reſonat ſermo. Optatus.* [n] *Cyrus Minor.* [n] *Optimâ fide ſeruauit fœdera, & pacta, & nunquam, nec vnquam in eo mendacij veſtigium, aut mendi fuit, aut notatum eſt. Strigel. Comment. in Iuſtin. hiſt. p.* 180. [cc] 2. By ſwearing. [n] *Plures inuenias quia ſæpius peierent, quam qui omnino non iurant. Salu. de Prou. lib.* 3. *p.* 75. *Quis eſt omnino hominum præter paucos, qui non ad hoc ſemper Chriſti nomen, in ore habeat vt peieret Id. lib.* 4. *p.* 125.

Beſides

Besides the *idle*, *superstitious*, *vaine*, and *lesser* oathes (which yet are so great that they are able to damne a man) it is a very ordinary and vsuall thing both among rich and poore, noble and ignoble, not to spare the sacred name of the * *glorious God* of heaven and earth: not to spare the names of ° *Christ Iesus* the sweete Saviour of the elect; but to take them into their blacke mouthes, and teare them with their blasphemous tongues. § Againe, as touching *three other evils* of the tongue, *slandering*, *cursing*, and *baek-biting*, what more common then these? ᵖ whose mouth (at some time or other) doth not speake ill of his neighbour? ¶ The hungriest stomacke will be satisfied, but the desires, the delight to *detract*, that some haue, are vnsatiable. If they begin to back-bite, they haue never done. * Fourthly, that there are such as *sine evill counsell* amongst vs, it is too apparent: whence else could it be, that some fall to idolatrie, some to harlotrie, some to swilling, some to stealing, some to killing, and the like, by the perswasions of evill companions? § Finally, as concerning flattering and needlesse silence, soothing in sinne, and fearing to speake when Gods glory doth call for it: the contemning of pietie, the favouring of poperie, the winking at iniquity and other notorious vices, are arguments too many to proue that *these* abuses of the tongue are too too common in *this* Kingdom. * I deny not, that the Lord hath heere his number of *faithfull admonishers*; and the Land is much refined since *Gildas* his time; yet, the truth of that which he wrote concerning the manners of *his* time, is too evident in *our* time. So that with *him* wee may conclude: ʳ *Brittaine indeed hath men in place and authority to speake, and to speake faithfully, but some of these reproue not the people for their sinnes, speake not against their grievous enormities, and without all respect of modestie, or*

* *Ibi homo est moriuus per quem iuratur, hîc Deus viuus qui peieratur. Salu. de Prou. l. 4. p. 127.*

° *Vnde etiam per vulgatum hoc fere, & apud Nobiles, & ignobiles, Sacramentum est, PER CHRISTVM: per Christi hoc facio, per Christũ hoc ago, &c. Id. ibid.*

§ Three more euills of the Tongue amongst vs.

ᵖ *Cuius non sermo maledictio est. Id. l. 2. p. 75. Quia est qui conuitio suo neminem ladat, qui silentio os coerceat, ne in amaritudinem maledictionis erumpat. Id. pag. 79.*

¶ *Esuriendi libido terminum habet, detrahendi libido terminum non habet. Ibid. 75.* * 4. Giuing euill Counsell in *England* § 5. There is needlesse silence *here*. * A Caution. ʳ *Britannia habet sacerdotes, sed nonnullos, plebem ob peccata non corripientes, sceleratos diuites absque vllo verecundiæ respectu sicut Cælestes angelos venerantes, nefanda populi scelera, tacentes. Gild. in Ord. Ecclesiast. corrept. in Orthodox pag. 1018.*

honestie

honestie applaud the GREAT ONES, *as though they were Angels, be their liues and doings never so wicked.* Iust like *those* in *Malachies* dayes, that say, ¶ *every one that doth evill is good in the sight of the Lord.* ¶ Mala. 2. 17.

* 19. Furthermore, because of late we haue not had *many* strange accidents amongst vs (I dare not say *not any*) therefore I passe that over. * 19. Strange Accidents.

And I would I could passe over the § twentith signe also, to wit, *Idolatry*: but I cannot, I may not. For although our Land (like *Iudah*) be *not full of Idols* [r], yet it is to be wished that it were more empty of *Idolaters*. What shall I say of the whole troupe of *vnregenerate* ones, who (walking the *lewdest* and *broadest* way) are more in number by farre then *Gods people* be? are not *they* Idolaters? it cannot bee denyed. For, [t] whereas a good man hath but *one God* to worship, and serue alone: *They* doe worship as *many gods* as they haue *lusts* to serue, making *every sinne* they take pleasure in, a *seuerall Idoll*. Againe, what say wee of *covetous* persons? *They* are *Idolaters* by Saint *Pauls* verdict [u] and there is no question to be made of it. For [x] *a covetous man* and an *Idolater* doe agree both in *matter*, and *affection*; both of them preferring *gold* before *God* in their affections. [y] As the *voluptuous* man makes his *belly his god*, so doth the *miser* his *gaine*. § 20. Idolatry in *England*.

[r] Isa. 2. 8.

[t] *Sicut bonus vnum habet Deum quem colit, ita mali multos habent Deos quia multos scil. voluptates, multa desideria vana, passiones diuersas quibus seruiunt. Annot. Incerti Authoris in Psal. 15. in Orthod. Patrum p. 1168.*

[u] Ephes. 5.

[x] *Conueniunt siquidem & in materia, & affectu, Idolatra & auarus. Vterq; enim aurum praponit in affectu suo. Caiet in Colos. c. 3. Col. 156. I.*

[y] *Fitq; is (scil. auaro) per omnia, vt alijs venter, ita huic & aurum & spes lucri pro Deo. Cassian. l. 7. c. 7.*

Besides, what say we of *will-worshippers*? They doe more worship the fond fantasies of their owne braine, the superstitious customes of other men (which they make their rules in the seruice of God) then the *true God*, whom they pretend to worship: and so it must needes follow, that *they* also are guilty of Idolatrie. And is this all? All? when *Romish Factors* roue vp and downe amongst vs, to seduce the simple, to beguile vnstable soules? When there is such gadding to Masse? When Neuters thinke and talke, that *Poperie* and our *Religion* may be easily reconciled, when as yet it is as easie to reconcile *heauen* and *hell*, *God* and the *Diuell*? When as there are such a company of *Papists* and *Recusants* amongst vs? What! account wee not *these* Idolaters?

ters? Who are, or euer haue beene Idolaters, if *these* bee *not?* The Gospell indeed is preached amongst vs, as purely, as powerfully, as in any age (except the primitiue times of the Church) and as ever it was in any place. We haue no cause to complaine, as* one once did, *Our light is darkened, our salt is vnsavorie.* His Maiestie hath both protested the maintaining of the Gospell, and written against Antichrist: Blessed be God for all this. But yet the Lord of his infinit mercie keepe vs from a toleration of *this* sinne, least *Israels glorie be* [z] *carryed vnto Assyria for a present*, and *WEE* (as it was once sayd of the King of *Samaria* [a]) *bee cut off as the fome vpon the water.*

A Caution.

* *Bernard. Apolog. ad Guliel. Abbat Dicam, dicam, præsumptuosus dicar, sed verum dicam. Quomodo lux mundi obtenebrata est? Quomodo Sal, terræ infatuatum est? fol. 306. B.*

§ In the 21. place, for lesser punishments, may we not take vp the complaint of the Prophet? The dayes of visitation are come[b], the dayes of recompence are begun already. First, concerning *Famine*: Albeit, we cannot say that the seed is rotten vnder the clod, or the corne withered [c] vpon the ground; for (God bee thanked) there is great hope of a plentifull Harvest*. Albeit we haue no cause to complaine; *How doe the beasts grone? the heards of cattell are perplexed because they haue no pasture, and the flocks of sheepe are desolate* [d]. For there is store of *cattell* to *feed VS*, and store of *pasture* to feed the *cattell*. Oh that wee had hearts to bee thankefull accordingly! Yet this may wee say, and *thus* haue wee iust cause to complaine, *The corne is wasted, the oyle is a languishing* [e]; and there is not that *plenty*, neither in Citie, nor Countrie, that hath beene in former times. I list not to meddle with our *Militarie munition*; though I could say something, because men for the most part haue more skill to tosse a *Pot*, then a *Pike*; more courage to fight a battell for *Bacchus* in an Inne, Tauerne, or Alehouse, then a field for *Mars*, in defence of God, the King, and their Country, if they should be called vnto it. And who knowes it not, that the cunning Artificer goes downe the winde, that Trading (a great prop to our kingdome) growes daily to decay? Though there be some *voluntary* Bankrupts amongst vs, who breake without need, ruinating of *purpose* other

[z] Hos. 10 5. 6.
[a] Vers. 7.
§ 21. Lesser punishments haue lighted vpon vs.
[b] Hos. 9. 7.
[c] Ioel. 1. 17.
* Anno. 1623.
[d] Ioel. 1. 18.
[e] Ioel. 1. 10.

mens

mens ſtocks to raiſe their owne. For whome it were to bee wiſhed there were as ſevere a law as for theeues and robbers, (then whom they are a great deale worſe) yet *ſome* (be they neuer ſo honeſt) cannot hold, the times are ſo hard, but neceſſity conſtraines them to giue ouer that courſe of living, wherein they haue beene inſtruments of much good to the Common-wealth. Againe, *Youth* were neuer more ſawcie, yea neuer more [f] *ſauagely ſawcie*, and people neuer more lawleſſe [g]: the Ancient are ſcorned [h], the honourable are contemned, the Magiſtrate is not dreaded [i]. Adde hereunto warres, and rumours of warres, that ſound dayly in our eares, which our brethren haue taſted of, and ſmarted vnder already.

§ To conclude all, notwithſtanding all *theſe leſſer evils*, all the former ſignes of ſome future, ſome greater miſerie; yet how *incorrigible*, how *impenitent* doe we remaine? Gods *providence towards vs* profits vs not; by him we are chaſtened, and yet we are not bettered [k]. Hee ſpares vs, he opens his bountifull hand vnto vs, what good doth hee not offer vs? and all to amend vs, and yet wee abuſe this goodneſſe of his, not conſidering that it is to leade to repentance [l]. Well, to end this point (leaſt the [m] detection of our vices make my ſpeech ſeeme tedious to ſome) conſider I beſeech you of *theſe* things, roule them in your mindes againe and againe. The ſignes are worth the thinking on, and how contemptible to *England theſe ſignes* be, is worth the taking notice of. And doe but we thinke on them as we ought, and it will furniſh vs with better skill, to foreſee and foreknow ſome evill to be approaching againſt vs (God alone knows what it is) then all the threed-bare rules of Prognoſticators, and iudiciall Aſtrologers can. I haue done with this point. Goe wee on now to the laſt branch of the firſt part of the Text; *viz.* the fruit of this fore-ſight.

[f] *Otioſa iuuentus impudenter educata omni ferociſſimâ beſtia immanior eſt. Chryſoſt. in Mat. c. 11. Hom. 38.*

[g] *Nullius de legibus metus eſt. Cyp. l. 2. Epiſt. 2.*

[h] ὁ χλιαρὸς ἀνὴρ ἔστιν νεοις γέρων.

[i] *De queſtore, de iudice pauor nullus. Cypr. loc. cit.*

§ 22. Wee are incorrigible, impenitent.

[k] *Sed cum hæc tanta fierent Caleſtis cura non profuit. Adhibita ſapiſſime eſt coercitio, ſed emendatio non eſt ſecuta Salu. de Prou lib. 1.*

[l] Rom. 2. 4. [m] *Arbitror, imò certus ſum faſtidioſum plurimis ſtyli huius prolixitatem fore, maxime quia morum noſtrorum vitia caſtigat. Sal. l. 8. Circa init. Enimuero vitia carpens, ſcio me offendere vitioſos. Bern. Apol. ad Gul. Ab. fol. 307. F. G.*

And hideth himſelfe.

2. Branch of the firſt part.

LOoke how a [m] diſcreete Pilot doth prouide for an approaching ſtorme: So doth our *Wiſeman* here ſpoken of. Hee hath not onely a prudent *fore-ſight* of the evill, but alſo a prouident *fore-caſt againſt* the evill. *Proviſion* is the fruit of his *prævisíon.*

[m] French Hiſtor. 1408.

About the meaning of the wordes *all* agree not. *Some* expound them *thus*;

[a] *Peltanus.*

[n] *Vpon the fore-ſight which a Wiſe-man hath of the great dangers that attend places of dignity, hee obſcureth himſelfe and doth what he can to keepe out of ſuch places.* I would *all* that runne into places either of *Magiſtracy*, or *Miniſtry*, before they are ſent, would take notice, and make vſe of this meaning.

[o] *Hieron. Beda. Hugo. Dyoniſius. Carthuſ. & alij.*

[o] Others thus; *The crafty Rulers in Chriſts time forſeeing what troubles might come by profeſſing Chriſt, cunningly concealed their opinion of Chriſt, and their affection to Chriſt from the reſt of their fellowes.*

But wee are to ſearch after ſome *other* ſenſe, if we minde to proceed according to the tenour of that which hath been handled already, and would haue things hang orderly together in the Text, as they ſhould.

[p] So the 70. Interpreters. Κραταιῶς ἀνὴρ παιδεύεται.

[p] Some render the words thus; *Is greatly (or ſufficiently) inſtructed, or admoniſhed.*

In the Hebrew text they are as they are heere tranſlated, and vſually in the Latin Tranſlations.

To *hide* hath diuerſe ſignifications, ſometimes to conceale or to keepe any thing from the ſight and knowledge of others. Sometimes not to confeſſe, ſee *Pro.*28 13. *Hee that hideth his ſinnes ſhall not proſper.* Sometimes it ſignifies to forgiue, *Pſal.*51.9. *Hide thy face from my ſinnes.*

But *heere*, hiding a mans ſelfe is as much as *putting a mans ſelfe vnder ſhelter and protection.* Such an hiding a mans ſelfe, as that hee may not bee hurt. And therefore the

יוסתר

[*] *Originall* word comes of a *Roote* which both in the

[*] *Chal-*

* *Chaldee* and *Arabian* tongue, signifie to protest as well as to hide, to defend as well as to couer.

¶ The thing which we haue to note from hence is this; *That a prudent Christian prouideth a shelter, and protection for himselfe against the euill day* when he sees the times dangerous, and threatning some future Calamitie he seekes Sanctuary, *to* which when the euill commeth he may be take himselfe, and *in* which he may be safe. This is that which *Salomon* makes good not onely *Prou.* 27.12. where *this text* is repeated word for word, but also in the 28. Chapter,[q] where he saith, *When the wicked rise, men hide themselues*, that is, *when such dangerous times be that either the Enemies of the truth doe rise against the Godly, or euill men are raised to places of command*, (a notable meane to bring iudgements vpon a people.) *then good men, wisemen, seeke Protection for themselues as carefully as they can. Noah* tooke sanctuary when the floud was comming, by preparing an Arke for the sauing of himselfe, and his family[r] *Lot* sought a shelter when *Sodom* was neere burning[s]. Memorable (to this purpose) are the Examples of *Dauid*, of *Paul*. The *one* was in danger of his life by the meanes of *Saul*, the *other* was in great hazzard by the *lying in waight of the Iewes*, and *both* of them, (like *wisemen*) did hide themselues, and seeke shelter by the vse of those meanes, which did serue Gods prouidence for their safety[t].

* And wherefore serueth this poynt, but first for our direction and instruction what to doe in the dayes of danger[t]. And what must we doe? Not as did *Aristippus* a Phylosopher, who,[u] when he was in perill of his life in a *Pyrates ship*, tooke gold into his hand, told it, threw it, and let it fall into the Sea, thinking by that meanes to saue himselfe. Not as *Meton* the Astronomer, who,[x] to saue himselfe from an imminent danger, fired the house wherein he dwelt; Nor as *Dauid* who fayned himselfe *mad* before *Achish* King of *Gath*, when hee thought his life to bee in hazard. But like a *prudent man*, (who hath his *witts* about him, and *Grace* within him) we must *hide* our selues, betake our selues

* *Nam* חָסָה *Chaldaicè*; מַחְסֶה *Arabicè* significat non solum abscondit velauit, &c. *Verum etiam* protexit, defendit.

¶ *Doct.*

[q] Vers. 28.
[r] Gen. 6. 22. Heb. 11.
[s] Gen. 19.
[t] 1 Sam. 20. Ch. 22. 1. Ch. 23. 14. Ch. 26. 1. Act. 23. 17. 18. 19. &c.

* *Vse* 1.

[u] *Cum aliquando nauigaret, dixisse fertur; Deum esse pyticum, accepto aurum numerat, & lapsi è manibus, &c.* Plutarch in Max. Laert. l. 2. c. 8.

[x] Σαφῶς δ' ἐπιτάμενος τὰς μελλούσας τάχας δικὶ τῶν αὐτῶν κατέπρησε. Ælian. Var. hyst. l. 13. c. 1.

[y] 1 Sam. 21. 13.

to some Refuge, some place of protection: that so, if the *euill time*, [z] and *day of darkenes* [a] should come, we may be found where Christ findes his *Dooue* his *Church*, in the *Clifts of the Rocke*, in the *Secret place of the Stayres* [b].

If any demand what this refuge, this shelter is. I answer, not Gorgeous chambers enclosed with walls of stone, with seilings of Cedar, for Gods wrath can weaken the strongest house, and [c] *consume the stones, and timber thereof*; not iron Chests of earthly treasures, or abundance of wealth and worldly possessions, for though (as the Preacher speaketh) *mony be a defence* [d]: *Yet riches auayle not in the day of wrath* [e] he that flowes for the present, may easily be at a low ebbe in a moment [f]; not *honor*, and *dignitie*, for *that* is a silly shelter which a man may *haue* to day and be *without* to morrow [g]; not yet the fauour, and protection of great persons, for *fauour is Deceitfull* [h], and he, that makes *that* his trust, leaneth vpon a broken staffe. What then? Heare *Salomon* resolue you, *The NAME of the Lord is a strong Tower, the Righteous runne to it and is safe* [i]. The protection of the Almightie, the shaddow of the most high, is the shelter that we must seeke after. * Now to the end that *that* may be our shelter, we must *withdraw* our selues, for there is no *hiding* without *with-drawing* [cc]. And because *withdrawing* is an *action*, or *motion*: and euery *motion* hath its twofold *terme* * Its { FROM what / To what. } : therefore we must with draw our selues FROM something, and TO something §. The things which wee must withdraw our selues *from* are two { 1. *The Sinners against whom the Plague comes.* / 2. *The sinnes for which the Plague commeth.*

*First wee must withdraw our selues from the *SINNERS* against whom iudgements are threatned. We must take no delight in evil companie. They that by their *example* doe seeke to corrupt vs, and put sinne into our soules by our *eyes*; [k] They that by their *tongues* goe about to *infect vs*,

z 2. Tim. 3. 1. a Ier. 18. 20. b Cant. 2. 14. c Zach. 5. 4. d Eccles. 7. 12. e Prou. 11. 4. ἐν ἡμέρᾳ ὀργῆς οὐκ ὠφελήσει πλοῦτος· δικαιοσύνη δὲ ἐκ θανάτου ῥύσεται. f Iam. 4. 14. ὑμεῖς οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον· ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστε ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ καὶ ἀφανιζομένη. *Aster. Hom. de Oecon. Iniq. p. 17. 18.* ὁ σήμερον ἔνδοξος καὶ πλούσιος, αὔριον πτωχὸς καὶ ἄδοξος. *ibid.* g Prou. 31. 30. h Prou 18. 10. i Rules of direction, how to de our selues The generall rule. Special rules bordinate to e generall. *Ter-s. A quo ius ad quid.* 1. Speciall ule with the nerall branches. * 1. Branch. k Εἴ τις κακίας ἑταῖρος καὶ λοιμὸς καὶ φόρος πληγιάζει, ἐπαυτλεῖν μέλλει τῆς ἁμαρτίας τὸν ἔρεβορον, δεῖ φύγειν αὐτόν, ὡς ἰοβόλον θηρίον. *Aster. Hom. de Oecon. Iniq. p. 22.* and

and instill sin into our soules by our *eares*, must we abhorre and flie from, as wee would from some *venomous beast* that spits poyson at vs, that seekes to destroy vs. *Lot* withdrew himselfe from the *company* of the *Sodomites*, & he was protected from the *calamitie* of the *Sodomites*. The Christians at *Ierusalem* a little before the Sacking of that Citie, [l] withdrew themselues from the sinfull, and secure number of the Iewes, and were hidden from the wrath that fel vpon them. *Come out of Babylon my people* (saith the holy Ghost[m]) *that yee be not partakers of her sins, and that yee receiue not of her plague.* *Ciuill* commerce with euill men I grant a man may haue, and cannot but haue so long as hee liues; neither must we (as the manner of *Anabaptists* [n]) refraine the assemblies of the Saints, because grosse offenders are mingled amongst them, nor abstaine from Gods publique Ordinances, because notorious sinners doe come vnto them. But so to bee among the wicked, as to *loue* their fellowship in the workes of darknesse [o], to be *brethren with them in evill* [p], to flatter them in their evill courses, to take pleasure in their companie, so to fauour their vices, though our owne behaviour doth differ from theirs, this kinde of associating (I say) with them, doe I dissuade from: For [q] if wee doe not *thus* abhorre & shun their company, if wee be without shade in the day of their misery, what wonder wil it be? Are swaggerers, swearers, gamesters, gibers, and other kindes of wicked persons *thy onely mates*, the chiefe companions thou takest delight in, and yet thinkest thou to escape in the perillous times? Thou deceivest thy selfe I tell thee, [r] hee cannot escape the *sulphurious showre of brimstone and fire, that loues to dwell amongst the men of Sodome*; [s] neither can he shake off the *bands* of Egypt, that doth not forsake the *land* of Egypt: what companie Iudgement findes thee glued to, accordingly will it seize vpon thee. Be not therefore found in the companie of the proud (for so *Dauid* and *Salomon* doe call the wicked [t]) mingle not thy selfe with *this* dust, *this* chaffe [u], *this* stubble*. For [x] if thou doest, assure thy selfe

[l] *Euseb. Hist. l. 3. c. 5.*
[m] Apoc. 18.
* A caution.
[n] Ephes. 5. 1
[o] Gen. 49. 5
[p] *Qui libenter vitijs tuis consulitur, licet moribus dissimilis sit, fauere tamen vitijs eorum videtur. Marul Evang l. 7. c. 7. p. 348.*
[q] *Stulta est ciuitate malorum non abhorrere. Ita minimè numerus, sed pœna quoq; eorum particeps efficietur. Id. ibid.*
[r] Οὐκ ἐκ γὰρ τῶν Σοδόμοις φιλοχρήματα, διὰ φυγὴν τῶν πυρὸς καὶ θείου. *Greg. Nyss. de Virg. c. 4. p. 56.*
[s] Οὐδὲ τὰ Αἰγυπτίων δεσμὰ τῆς ἐπαλλαγῆσεται ὁμοχαλίκων τῶν Αἰγυπτίων. *Id. ibid.*

[t] Psal. 94. 2. Psal. 110 21. 51. 78. 121 Pro 8. 18 Ch. 13. 10 Ch 15. 25 [u] Psal. 2. 4. * Mal. [x] *Ob hoc quoq; superbos fuge, ne foras dū illis iungeris, cum ipsis, simul turbine diuinæ vindictæ inuolueris Marul Evang l. 7. c. 7.*

that

that when the whirle-winde of Gods wrath doth ſurpriſe *THEM*, it will winde *THEE* in for companie, and which way canſt thou eſcape it?

Secondly, as from the *ſinners* againſt *whom*, ſo likewiſe from the *ſinnes* for *which* tribulation commeth, muſt wee withdraw our ſelues. And this is done three wayes: Firſt, by mourning for thoſe ſinnes. Secondly, by not acting them. Thirdly by keeping our ſelues from being any way acceſſary vnto them.

Firſt wee muſt mourne for the abhominations of the times; that the Land is ſo vnthankefull, that moſt ſorts are ſo ſinfull, that the Word is ſo contemned, that the offers of grace are ſo diſpiſed, the mercies of God ſo abuſed, the Sabbaths ſo prophaned, fawning Paraſites ſo much reſpected, afflicted *Ioſeph* ſo little regarded, great mens vices ſo bepainted, and by ſwearing, lying, ſlandering, and every way elſe the tongue abuſed; that there is ſo much Idolatry, luxurie, ſecurity, and all manner of vanitie amongſt vs, it muſt goe to our hearts, and grieue our ſoules. This is another way to get vnder Gods wing, and to be protected in the dayes of danger. *I trembled* (ſaith *Habbacuk*) *that I might reſt in the day of trouble* [z]. *Ieremie* mourned for the ſinnes of *Ieruſalem* [a], and how well fared *Hee* for *that* in the Land of *Babylon*? Whereas the Iewes (who mourned not) lay naked, and open to the *Babylonians* furie; *HE* (good man) [b] was couered from the dint of their cruelty, and was *very well* provided for, in a *very evill* time. Thinke on *this* thou that mourneſt *not* for the ſinnes of the Land, and conſider how little cauſe *thou* haſt to expect protection in the day of deſtruction, vnleſſe thy heart ſoften, and thy ſoule grieue in ſecret, more then yet it doth.

* Secondly, to withdraw our ſelues from the ſinnes of the times, we muſt refraine the practiſe of them. It is no where to be found in the whole booke of God, that ever any who delighted to commit ſuch ſinnes as haue brought plagues vpon Kingdomes, did (without repentance) eſcape vntoucht when the plague came, or were hid ſafe vnder the ſhadow

1. Branch of the 1. Speciall rule with its Particulars.

1. Mourning. *Flere etiam debemus populorum peccata noſtra vulnera. Aug. ſerm. 11. de verbis Apoſt. Quotidie fleas peccata quæ commiſiſti, & quæ committere proximos videris. Id. ibid.* Κολάκων ὄχλος, ἀσώτων τρόφος, καὶ φαρμάκας κακοδαιμόνων παράσιτος. *Chryſoſt. Hom. de Oecon. Chriſt. pag. 25.* [a] Hab. 3. 16. [b] Ier. 14. 17. [c] Ier. 39. 11. &c.

2. Refraying the acts of ſinne.

ſhadow of the *Almightie*. *Noah* eſcaped drowning in the evill time that the old world ſaw, but *Noah* was *vpright* [c], did not partake with the world in its *corruption* and *violence*. *Lot* eſcaped *burning* in the diſmall day that *Sodome* ſaw, but *Lot* did not liue *like the Sodomites*. [d] *Ieremie* eſcaped *chaining* in the time of *Iudah's captivity*, but *Ieremie* refrained his feet from the backſliding ſteps of the rebellious Iewes. Whereas on the contrary, neither haue Princes beene covered, nor Prophets beene ſheltered, nor Rich ones protected in ſuch miſerable times, but haue *all* gone to ruine when they haue beene found as actors in thoſe evills that occaſioned *that ruine*. *Zedekiah* who was bound in chaines, and had his eyes put out [e]. The Prieſts and Nobles that were ſlaine at *Riblah* [f], and the reſt of the Iewes that were carryed captiues, doe very evidently manifeſt *this*. Wilt thou goe on in wicked courſes, make no conſcience to ſhun thoſe ſinnes that procure Gods curſes, and yet make account to ſhrowd thy ſelfe vnder Gods wing in the day of his wrath? I tell thee thou expectſt that which is very vnlikely, yea impoſſible except thou repenteſt, and ceaſeſt to do thoſe deeds of darkneſſe, which as yet thou takeſt ſuch pleaſure, and delight in.

[c] Gen. 6. 9.

[d] Ier. 40. 4.

[e] 2 King. 25. 7. Ier. 39. 7.

[f] 2 King. 25. 19. 20. 21.

Thirdly, If wee would withdraw our ſelues from thoſe ſinnes that doe prognoſticate ſome generall iudgement, and ſo would be ſafe, wee muſt no wayes *conſent*, nor bee willingly *acceſſarie* to thoſe ſinnes. For as [g] *He* is as well guiltie of ſinne, who *conſenteth* to it, as *He* that *committeth* it, ſo are both [h] *committers* and *conſenters* worthy of like puniſhment: and as little protection in the evill day can the *one* looke for as the *other*.

3 Denying conſent to ſinne: or care to keepe our ſelues vnacceſſary therynto.

[g] *Nec alienus a crimine, cuius conſenſu, licet non a ſe admiſſum crimè publicè legitur. Cypr. Epiſt. 7. l. 2 fol. 32. Aſſenſus enim eſt participatio. Ambroſ. Tom. 5. f 179.* [h] *Scimus quod ſimilis pœna maneat facientes & conſentientes. Bernard Ser. de Nat. Ioh. Bap. fol. 46. K*

Now becauſe a man may be acceſſary to the ſinnes of the times foure wayes; 1. [i] By not ſtretching out the ſword againſt them, nor labouring to reſtraine them when hee is

[i] Πάντως δὲ ὁι τοὺς ἄλλους μὴ κωλύσαντες, εἰς ἑαυτοὺς παρώτρυναν τὴν ἁμαρτίαν ἐπέρεισαν, καὶ διπλῆς ἐυρεθήσονται κατηγορίας ὑπαίτιοι, ἧς πέπραξαν αὐτοὶ, καὶ ἧς τοὺς ἄλλους ἀκολαζαίνειν ἐφῆκαν. *Aſter. Hom. pag. 74.*

k *Assentire est, si, cum possit reprehendere, taceat. Ambr. in Epist. ad Rom. c. 1. To. 5. 179. Est enim consentire, silere, cũ arguere possis. Bernar in Ser. de Nat. B. pt. f. 46. K. Miseratio (in prædicatore sine iustitiâ) peccandi præstat audaciam. Marul. Evang l. 6 c. 13 p. 314.*

l *Ita est, vt qui somnũ præbeãt delictis eorum: ideòq; dignum est, vt pari crimine rei habeantur. Ambros. in Epist. ad Rom. c 1. To 5. p. 179.*

* Psal. 101. 1.

m Amos 5. 24.

n Psal. 91. 2.

o Psal. 101. 8.

p *Ab assentatione procul abesse peccatorum castigatorem decet. Marul. Evan l. 6. c. 14. Neminem seculi nostri ingratitudo absterreat, quò minus officio suo fideliter fungatur. Gualt in Act. 2. 23. Hom. 151.*

in place to doe it. 2. By k not preaching the Word against them, and fearing to reproue them when hee is called vnto it 3. By l prouoking vnto them. 4. By concealing them. Therefore *all these wayes* must bee carefully shunned by all sorts in their seuerall places.

First *Magistrates* in *their* places, must as well tune the song of *Iudgement* as of *Mercie** : they must be a terror to euill doers, their care must be that *Iudgement may runne downe like waters, and Righteousnesse as a streame* m, to purge away and beare downe before it the filth, and droise of those grosse sinnes, wherewith our land is defiled. If either the complement of a *Iesuite*, the brag of a Papist, the smooth tongue of a *Flatterer*, the sower tauntes of a *Flouter*, the sterne lookes of the mightie, the bribes of the *Wealthy*, the entreaties of a *Yoakefellow*, of a *Childe*, of a *Seruant*, of a *Friend*, hired (it may be) by the wages of iniquitie, or any thing else, do make *them* remisse in *their* places, & so, accessary to those vices of *running to Masse*, of *breaking the Sabbaths*, of *abusing Gods blessings*, &c. for which vengeance hanges ouer our heades: with what confidence can they hope to be protected, if *that vengeance* should fal down, & the viols of the same be powred forth, according to our deserts? *Dauid* professeth more then once, in the *Psalmes*, that God was his refuge n, and that he did beleeue, hee would be his refuge, in the day of trouble, but the same *Dauid* was faine to behaue himselfe faithfully in his place, by rooting out, and cutting off *all wicked doers* o, with the same sword of iustice and authoritie.

Secondly, the *Minister* in *his* place must be farre from *flatterie* p. He must reproue the sinnes of the times faithfully, and plainely, *Ieremie* neither feared the faces of men, nor spared those vices of men which did so preceede the Babilonish Captiuitie, and hence partly it was that he was hid, when the rest of the Iewes were hardly vsed. The like seede must *wee* sow that haue such places in the Church of Christ as *Ieremie* had, if wee would reape the like crop. For if either for hope of advancement, or feare of abasement, we should

ſhould be like to the *Idols* of the *Gentiles*, haue *eyes* and not *ſee*, *mouthes* and not *ſpeake* [q], and ſo be acceſſary to the peoples ſinnes, we muſt looke to haue our ſhare in the common calamity that may befall the Land, for the common ſinnes that raigne amongſt vs. And what *Magiſtrates* muſt doe in the *Common-wealth*, and *Miniſters* in the *Church*, the like muſt *Maſters* of *Families* do in *their* houſes, vſe all meanes, and giue all diligence to reſtraine and reproue the vices, the abuſes, which they ſee in their charges.

[q] Pſal. 115. 5. Pſal. 135. 16.

Thirdly, *all* of vs, *Gouernours*, and *vnder gouernement*, muſt take heede of *prouoking* others to the committing of thoſe ſinnes which may bring ſome iudgement vpon vs. You that are ouer others, take heede you doe not *command* thoſe that are vnder you to doe evill; for [r] *that is* to haue a deepe hand in their ſinne. You that profeſſe the Name of Chriſt, doe not by your careleſſe and vncircumſpect walking, prouoke the wicked to contemne the Word. You that haue this worldes good in more abundance then your brethren, doe not you either by baſe *illiberality*, or vaine *prodigality*, giue example to others to abuſe Gods bleſſings. By your *murmuring* prouoke not others to *vnthankefulneſſe*; by your *evill counſell* prouoke not others to *drunkenneſſe*; by your *filthy* and *vncleane communication*, prouoke not others to *filthineſſe*; by *giuing of bribes* prouoke not Rulers to *vnrighteouſneſſe*; by *ſpeaking fauourably of Peperſe*, prouoke not others to *Idolatrie*: In a word, whatſoeuer you ſee may be an occaſion to draw any man *to*, to harden any man *in* any of theſe ſins, which are the ſignes of an enſuing plague, be not *you* any kinde of way the giuers of *that* occaſion. If you be, it will make you acceſſary in an high degree, to *thoſe* ſinnes, and ſo you ſhould exclude your ſelues from all ſhare in any ſhelter vnder Gods wing, in the time of need.

[r] *Non eſt immunis a ſcelere, qui vt faceret, impetrauit. Cypr. Epiſt. 7. l. 2.*

Fourthly, becauſe (as I ſayd) to *conceale* villany, is to be acceſſarie to villany; therefore we muſt not *conceale* the inquities of the times from the Lord, in whoſe power it is to redreſſe them. Not that God knowes them *not*, or hath

neede to be put in minde of them by *vs*; but becauſe it is his pleaſure that we ſhould in humility confeſſe them to his Maieſtie, as common ſharers in thoſe ſinnes. To the end we might free our ſelues from that *acceſſarineſſe* to them, which without *confeſſing* them, we ſhould be guilty of, and ſo by conſequent might [t] *ſaue our ſelues in the perillous ſeaſon.* I am perſwaded that *Nehemiah* was ſo protected *in* the *ſeruice*, and with the *fauour* of *Artaxerxes*, when his *Countrymen* were in great affliction, and reproach [u]. And that *Daniel* was ſo ſheltered in the *Court* of *Darius* [w], that neither the *Enuie* of the *Courtiers*, nor the *Cruelty* of the *Lyons* could doe him any hurt; when the reſt of his brethren (excepting the *three Children* [x]) were in great ſlavery: becauſe that *BOTH* of them did make open confeſſion of the ſinnes of the whole people of the Iewes, as though themſelues had committed *that Idolatrie*, and *thoſe abhominations* which the reſt did: when as indeed they had no finger in the ſame. Reade their *Prayer* and you ſhall ſee it, They ſpeake in the plurall number, *Wee*; *WEE haue dealt corruptly againſt thee, and haue not kept thy commandements* [y]. *WE haue ſinned and haue committed iniquity, and done wickedly, &c. neither haue WE hearkened vnto thy ſeruants the Prophets. O Lord to VS belongeth confuſion of faces, to our Kings, to our Princes, and our Fathers, becauſe we haue ſinned againſt thee* [z]. Well, let *vs* doe as *they* did, *confeſſe* to God the ſins of the *whole* Land, and ſay vnto him; *WE haue rebelled, tranſgreſſed, gone aſtray from thee, &c.* And we ſhall ſpeed as they did, Gods prouidence will hide vs either *in* the ſtorme, or *from* the ſtorme, when it ariſeth. Thus haue you heard what we muſt withdraw our ſelues *from*, with the branches thereof, and ſubordinate rules to further vs therein.

[t] *Ad hoc enim Deus exigit confeſſionem, vt liberet humilem. Aug. ad frat. in Erem. Ser.* 30.
[u] Neh. 1. 3.
[w] Dan. 6. 13. 22.
[x] Dan. 1. 2.
[y] Neh. 1. 7.
[z] Dan 9. 5. 6. 8.

2. Speciall rule of hiding, ſubordinate to the generall, with the branches.

Secondly, *withdrawing* hath its *adquid*, as well as its *a quo*. There are ſome things which we muſt withdraw, or rather addreſſe *TO*, as well as withdraw *from*, if vpon the fore-ſight of the plague, we would hide our ſelues. And they are theſe two; { 1. *Righteouſneſſe.* 2. *Prayer.*

Firſt,

First, we must withdraw our selues *to Righteousnes. Seeke yee* RIGHTEOVSNES (saith *Zepheny*) *and it may be, you shall be hid in the day of the Lords anger* [a]. What *Righteousnesse* may some say? The *righteousnesse* of their owne *morall* or *naturall* workes? Alas, [b] *this* is a shelter that hath neede of a shelter, it selfe a ruinous shelter, a perilous shelter. What Righteousnesse then? I answer, there is a *Rocke* or *Robe* of *Righteousnesse*, and there is a *Rule* or *Guide* of *Righteousnes*. The *one* is *Christ the Righteous, the Lambe of God that taketh away the sinnes of the world* [d], who is to vs what the [e] sheepes coate is to our backes; A *covering*, an *hyding* from heate, from cold: The other is the *Law of Righteousnesse*. *Both these* must wee betake our selues *to*; to the *former* by *Faith*; to the* *latter* by *Obedience*.

1. Righteousnesse.

[a] Zeph 2. 3.

[b] *Ruinosa est omninò hac habitatio, & quæ sustentari magis opus habet, & fu'ciri quâ inhabitari. Bern Ser. 2 in Psal. Qui habitat fol. 98. C.*

[c] *Periculosa habitatio eorum qui in meritis suis sperant, periculosa quia ruinosa. Id. ibid.*

[d] Ioh. 1. 29. 36

[e] πρόβαλον ὁ Θεὸς ἔκτισε εὔκομον τὴν δορὰν καὶ τοῖς μαλλοῖς εὐθηνέμενον, τὸ τολαβὲς ἀπόκειρον, καὶ δοὺς ὑφαντικὴ τέχνη τὴν ὕλην, χίτωνα σαυτῷ καὶ ἱμάτιον κατασκεύασον, ὅπως ἂν διαφεύγῃς χειμῶνος ταλαιπωρίαν, καὶ τῆς ζεούσης ἀκτῖνος τὴν βλάβην. *Aster. Hom. de Diu. & Laz. pag. 2*

Concerning the first, note well the speech of *Iehoshaphat* to the people of *Iudah* [f]; *Beleeue in the Lord your God, so shall you be established*; that is, *Get but faith to beleeue in God, and you shall be preserued in the battell: neither Ammonites, nor Moabites, nor any of your enemies shall bee able to hurt you, or to ouercome you.* The Apostle *Paul* knew very well, that, if hee were but *found in Christ, not having his owne righteousnesse*, but *the righteousnesse of Christ*, which *is by faith*, hee should be *safe* euen in *that great day of Iudgement* (a day euil and terrible to the wicked) how much more safe then in the midst of the troubles of this transitorie life. And therefore *this* is the thing he did so much seeke for, and sue for: accounting *all things losse* in comparison of *this* [g].

[f] 2 Chron. 20. 20

For the second, the [h] *wise*, and *faithfull servant* knowes, that it will be happy for *him*, and that hee shall be hid from that vengeance which shall seize vpon the *vnprofitable, faithlesse* servant [i], if hee be found *well doing* at his Masters comming: and therefore betaketh himselfe to *that working of righteousnesse*, and to *that course of obedience*, which his *Master* hath enioyned him in his *Law*.

* *Idem sapiens facere debet: omnes virtutes suas vndiq; expandat, vt, vbicunq; aliquid insequitur, illic parata præsidia sint. Sextius. in Senec Epist. 59. l. 1. p. 631.*

[g] Phil. 3. 9. [h] Mat. 24. 45. 46. [i] V. 51.

Good.

Good Lord then, what will become of you that are vnbeleeuers? that haue *no faith in Chriſt*, that by faith are not ioyned to Chriſt, that had rather ſeeke, *wealth, honor, pleaſures, places of command in the world*, then the *righteouſnes of Chriſt*, whom *any robes* pleaſe better then *that robe*: who ſeeke rather to *any Rocke*, to any refuge then to *that*? What will become of *you* alſo, that wilfully tranſgreſſe the *Rule of righteouſnes*, that will not be *religious*, that will not doe good duties? Who *heare not, relieue not* the wants of your brethren with that abundance which you haue, who *watch not ouer your hearts*, who *bridle not your tongues*, who will not do *all* things which *God* in his *righteous law* commandeth, who will not doe *any* thing, *becauſe* He commandeth you? What (I ſay) will *you* doe in the day of vengeance? Where will you hide your ſelues? Where will you ſhrowd your ſelues? Vnder Gods wing? Why *that* ſhall be ſpread ouer *none* but *thoſe* that are *in his beloued Sonne*, ouer none but thoſe by whom his *ſacred will is done*. None but ſuch as *beleeue* in the *righteouſneſſe of Chriſt*; none but ſuch as yeeld *Euangelicall obedience* to the *righteouſneſſe of the Law*, haue right to the ſpeciall protection of the *Almightie*. I beſeech you therefore *ſeeke* the *righteouſneſſe of Chriſt*, by *beleeuing*; *ſubmit* to the *righteouſneſſe of the law*, by *obeying*: And doe not thinke that without *either* of *theſe*, yea without *both* of *theſe*, it is poſſible for you to eſcape in the day of trouble.

Prayer more then ordinary.

Secondly, We muſt betake our ſelues to prayer. Prayer may prevayle both for *our owne* hiding, and the hiding of *others*. It may (peradventure) avayle to *diuert* the Iudgements which the ſignes doe portend. If *not ſo*, yet it may couer *vs* for *our* partes from the dint of the Iudgements. Pray therefore that God would forgiue the ſinnes of the Land. Pray that God would *remoue* the *euill begun*, *prevent* the *evill to come*, if it be his will, or, howſoeuer, that he will take *vs* into the pauillion of his *protecting prouidence*, that the dayes of extremitie may rather *profit* vs, then *hurt* vs. Pray will ſome ſay? Perſwade you vs to *that*? Your perſwaſion is needleſſe; for we doe *that* already. I know ſome of you doe, but I perſwade

ſwade you to *that*, which is much neglected, (I feare me) by good Chriſtians; I meane *extraordinary* prayer, ſuch as is ioyned with *faſting*. *This*, oh *this*, (if any thing will) will prevayle *mightily* with the *Lord*. The *King* of *Nineueh*, and *all* his *Subiects*, no ſooner got themſelues into *ſackcloth*, and *faſted*, but they hid themſelues from the *deſtruction* threatned, which otherwiſe, within fortie dayes would haue come vpon them [k]. When great wrath was towardes the *Iewes*, in *Iehoſaphats* time, a great multitude of *Ammonites*, and *Moabites* comming vp to battell againſt them, it is ſayd that *Iehoſaphat* ſet himſelfe *to ſeeke the Lord by prayer, and faſting*, and all *Iudah* with him, and they were heard, they *ſaw the ſaluation of the Lord, and the dead bodies of their enemies fallen to the earth, ſo that none eſcaped* [l]. When the poore captiued people of the *Iewes* were at the next doore to death, and Letters, to diſpatch them ſuddainly, were vnder the Emperours ſeale gone out againſt them, *Heſter*, and her Maydes, *Mordecay*, and the reſt of the *Iewes*, fell to [m] *Prayer*, with *faſting*, and what an admirable refuge that meane procured them, the *ſacred Storie* [n] relateth at large. When *ſuch* haue gone *before*, ſhall not *we* follow *after*. It may be, ſome prophane ones may diſgrace *this* courſe, as *friuolous*, and *fooliſh*, yet let *that* be no diſcouragement vnto vs. The lawes of our Land doe not deny vs libertie to performe this dutie by our * *ſelues* in *ſecret*, and with our *families*. And if wee doe not vſe this our libertie, which wee haue for the *preſent*, the Lord may euen depriue vs of *that* too, and ſo make vs ſharers in thoſe common miſeries, which for our ſinnes, he may ſend vpon vs. Good people therefore, ſpare one day in a weeke, or a fortnight, or more, if you can, if God hath giuen you abilitie of bodie ſo to doe; and take heede you doe not frame excuſes where *none* is. Our *ordinary* prayers haue preuayled to hide vs *thus long*; oh, what may our *extraordinary* doe, if *now* when there is ſo great neede, wee will but ſend *them* vp to the God of heauen! This firſt Vſe hath held me ſomewhat long, becauſe of the many particulars it hath runne into. I will now rid my handes

[k] Ion. 3. 5. 10.

[l] 2 Chron. 20. the 3 and 4. Verſes compared with the 17. & 24.

[m] Eſth. 4.

[n] Chapters 5. 6. 7. 8. 9.

* *Libertas eſt Chriſtiano per omne tempus ieiunandi. Confeſſ Taborit. p. 238.*

handes of it, desiring God to blesse it, and come to another, which is for *Consolation* to all the Children of God.

Vse 2. Consolation.

The wicked are wont to say of the Godly what *Salomon* would haue them *Not* to say, [p] *What hath the wise more then the foole?* But if any would know what they haue, I answere they haue protection in the middest of tribulation. This priuiledge they haue, to *be hopeles in noe miserie, to be helpes in no calamity whatsoeuer.* For, if vpon the *foresight* they haue of the *euill*, they be carefull to seeke an hiding place for themselues against *that euill* (as the poynt in hand sheweth they are) then let *that euill* come when it can, or how it can, hidden they are from the danger of it, and [q] what hurt can it doe them? A *Good man* cannot but be *safe*, be the times neuer so *troublesome* [r]. What saith *Dauid* to this purpose? *He that dwelleth in the secret place of the most high, shall abide vnder the shaddow of the Almighty. He need not be affraid of the terror by night, nor of the arrow that flieth by day, nor for the pestilence that walketh in darkenes, nor for the destruction that wasteth at noone-day* [s]. You cannot goe through the sacred Stories in the Scriptures, but you shall finde, that the Lord hath beene [t] wont to preserue his Seruants in a thousand dangers. *When thou passest through the waters I will be with thee* (saith the Lord) *and through the riuers, they shall not ouerflow thee, when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle vpon thee* [u]. Be of good Comfort therefore whatsoeuer thou art that feareſt the Lord: Whatsoeuer plagues the times doe threaten, run but thou to those six Cities of refuge, which * one speakes of: take heed of sinne forbidden, doe carefully what God commandeth, aspire to Gods fauour and fellowship, Consider the vanitie of the world; looke into the miseries of this life, and acquaint thy selfe well with the word of God, and *thou* for thy part, shalt be safe, and secure enough [x]. Shoud our

bodies

[p] Eccles. 6. 8. *Quid ei non erepoterit eorum quæ sub Cælo sunt, quem Deus Cæli protegere & conseruare voluerit?* Bern. in Psal. Qui Hab. ser. 1 p. 78. H. *Virtuti vacans in securo constitutus loco nihil inuenit quod à rebus turbulentis.* Chrysost. in illat. Hom. 22.

[q] Psal. 91. 1. 5. 6.

[r] *Deus cultores suos inter mille pericula seruare consuuit.* Iunius in Act. 23. Ho. 251. Esa. 43. 2.

[s] Bernard Serm. p. 132. K L. *Sex sunt refugij ciuitates Interdicta præuaricationis cautio: sequendæ præceptionis obedientia, propitiandæ diuinitatis ambitio: Mundanæ fabricæ consideratio: vrbis tirannicæ iugis inspectio: & supereminens Dei verbi cognitio.* [t] *Si fiat captiuitas, & ciuitates disperdantur, & regiones, auferatur, argentum, & omnis possessio pereat.* Orthodox. Pat. 1446.

bodies be emprisoned, our Cities destroied, our substance and possession spoyled, our Countrie consumed, should famine, sword, pestilence, or any scourge else, make hauock amongst vs; yet, as [r] *no man* can take thy wisdome from thee, so *nothing* (except sinne) can make the Lord vnwilling to protect thee: but either with *Baruch* [z] thou shalt haue *thy life giuen thee for a pray*, or else, if thy *outward man* should *perish* [a], thy *soule* shall be *taken away from euill* [b], to abide with Christ for euer in the heauens, *which is best of all*. [c] And so, which way soeuer the Lord deales with thee, thou art sure to be no *looser*, but a great *gainer*. Say therefore to thy selfe, as *Dauid* did: *Wherefore should I feare in the day of euill* [d]? And let the Congregation of the faithfull, comfortably, and confidently, conclude, as the Church doth [e]. *God is our refuge, a very present helpe in trouble; therefore will not we feare though the earth be remoued*, and though the mountaines *be caried* into the middest of the Sea, though the waters *thereof* roare, and be troubled, though the mountaines *shake* with the swelling thereof: the Lord of hoastes is with vs, *the God of Iacob*, is our refuge.

[r] *Sapientis sapientiam nullus potest auferre. Ibid.*
[z] Ier. 45. 5.
[a] 2 Cor. 4. 16.
[b] Isa. 57. 1.
[c] Phil. 1. 23.
[d] Psal. 49. 5. 46. 1. 2. 3. 7. 11.

*Vse 3. Terror.

In which is summarily handled the 2. part of the Text.

* Well, to draw to a conclusion, and to knit vp the other *Prouerbe*, the *second part* of the text, [*But the simple passe on and are punished*] in the *third vse of this* Doctrine. Here is Terror to all *wicked*, and *vngodly wretches*. For if onely the *Godly* hide themselues against the day of wrath, *they* * (poore miserable Creatures) for *there* part shall be *without hiding*, *without shelter* in *that* day. They are [e] worse then brute beasts, then vnreasonable creatures: The [f] *Crane*, & the *Storke* when the winter approacheth, withdraw themselues into hotter Countries: the Beasts of the field runne to their dens, and sheds when a storme is rising, when raine is comming, [g] and so, in *their* kind prouide safetie for themselues. But the [h] vngodly (like *stalled Oxen* that are fatting

*Viz. Those wicked ones.

[e] *Imò ipsis brutis bestijs deteriores sunt. Cartw. in Prou. col. 1095.*
[f] *Suis enim auibus (vt grues et ciconia) quæ sensu quodam & præceptione ingruentis hyemis se in calidiora loca opportune recipiunt. Id. ibid.*
[g] *Iumenta etiam præsagio pluuiæ mox venturæ, se ad sua latibula conferunt.*
[h] *Fatui vero isti suis cupiditatibus occæcati precipites in pericula dilabuntur. Nunquam enim oculis captiua ea quidem vident quæ ante pedes ponas, fumo sed reliquam bruti de mactationem nihil cogitantes cupiditatum suarum funiculo ducuntur. Ibid.*

againſt the day of ſlaughter) are ſo blinded with their luſts, that be deſtruction neuer ſo neere their doores, they runne on, ſeeke no ſhade, and ſo throw themſelues headlong into the very mouth of the danger, and periſh by it. Thinke on this all you *Simple ones*, not you that are *Innocently* and *holily* Simple, (for ſo the word is not to be vnderſtood in the text,) but you that are *Sottiſhly*, *ſinfully Simple*. *Euery* word in this clauſe of the text ſounds *Terror* in your eares, But the *laſt* word *moſt* terror.

1. But, a word of terror.

First, *that* you differ from the children of God, and are as *contrarie to them*, as darkenes to *light*, as blacke to white, as infants to men of learning, as *ignorants* to men of deepe vnderſtanding (as this particle *BVT* giues to vnderſtand) *this* is matter of terror. For if you be contrary to the Godly, you haue no part in their priuiledges; neither is God your *Father*, nor Chriſt your *Brother*, nor the *Holy Ghoſt* your *Comforter*, nor *Grace* your *maintenance* in preſent poſſeſſion, nor *Glory* your *inheritance* in future expectation.

2. *Simple*, full of terror.

Secondly, you are *fooles*. I know indeed you are *wiſe* in your *owne eyes*; for it is as naturall for a naturall man to glorie in his owne wiſedome [i], as can be. I know alſo, that the men of the world will *ſo* repute you: for it is [k] ordinarie with *them* to deeme thoſe *wiſe*, which haue any cunning but to buy and ſell, to defraud and ſinne, to make two halfe-pence of one, as one ſpeaketh. But whatſoeuer conceite either the world hath of you, or you haue of [l] your ſelues, you being wicked, are fooles in Gods account for all that: Yea, *ſuch* you are *Chronicled* to be in *HIS* books, in *HIS* Records, as the title *Simple*, in *this* Text, and the *terme FOOLE*, in other [m] places doe declare. And I am ſure *this* is as great a ground of terror vnto you as the for-

i Ier.

k οἱ ἄνθρωποι, τοὺς εἰδότας δεῖναι καὶ λαβεῖν, καὶ ἀγοράζειν καὶ πωλεῖν, καὶ πραγματεύεσθαι καὶ ἀφιστορεῖν τὰ τοῦ πλούτου καὶ πλεονεκτεῖν καὶ διανέιζειν, καὶ τὸν ἕνα ὀβολὸν ποιεῖν δύο, τούτους φρονίμους ἀποκαλοῦσιν, Θεὸς δὲ μωρούς καὶ ἀσωτίτους, καὶ ἁμαρτωλοὺς τοὺς τοιούτους καλεῖ. *Athanaſ. de Virginitat. Tom. 1. p. 824.*

l *Ait Deus ſtulte, vbi tibi ſapiens videris ibi ſtulte, vel ſtultum te. Auguſt. de verb. Apoſt. Ser. 19. & lib. 50. Hom. Ser. 7. Pſal. 14. 1. Pſal. 92. 7. Pro. 1. 22. 3. 35. 7. 22. 10. 1. 14. 3. &c.*

mer,

mer, if not greater. For alas (wretched creature) being a *foole*, thy *vnderstanding is darkened* [n]; *the God of this world hath blinded the eyes of thy minde* [o]: Thou knowest not good from evill, nor evill from good [cc], thou calleſt (as it were) [p] day night, and the sunne darkneſse; thou [q] judgest of things peruersly, thou deliberateſt of matters corruptly. Being a foole, thou art [r] sinnes bondslaue: no Idiot is a more slauish drudge to the baſest workes that hee is set about, then *thou* art to the *Divell*, to *corruption*, and to the deeds of darkneſse; *then which*, what seruice more baſe, more miſerable, nay, *to which*, what service is [s] comparable, in ilneſſe, in vilentſſe, in hardneſſe, &c?

Againe, being a *spirituall foole*, though thou haſt neuer ſo plotting, and plodding an head, for *earthly* things, yea, as deepe a reach as any, to *make the beſt of thy commodities* (as wee vſe to ſay) yet thou [t] knoweſt not how to *vſe any thing aright*, of that which thou enioyeſt. [u] Thou haſt indeede a *bodie compoſed* of proportionable parts, *endued* with profitable ſenſes, very vſefull to thy *life* and *beeing*, and thou haſt a *ſoule* endued with *reaſon* and *vnderſtanding*: it may be thou haſt *wealth*, it may be *friends*, it may be *honour*, it may be *credite*; and *all* theſe things are not to bee vſed as [x] *thy ſelfe pleaſeſt*, but as *God preſcribeth*, but alas, *thou* canſt not vſe any of them *ſo* as God would haue thee. God hath giuen

[n] Ephes. 4. 18.
[o] 2 Cor. 4. 4.
[cc] *Sectatur imprudentiam inſcitia. Ariſt. de virt. lib. Tom. 5. p. 481.*
[p] *Qui enim ſtultus eſt, quid ſit iuſtum ac bonum neſcit. Et paulo poſt. Rectum autem diſcernere a prauo quis poteſt niſi ſapiens? Lact. in de Iuſt. l. 5. c. 18 p. 163.*
[q] *quid ergo? nonne diem noctẽ vocant? Solem tenebras? Id. ibid. c. 20. p. 165.*
[r] *Imprudentia eſt iudicare peruerſe de rebus, deliberare perperam. Ariſt. lib. de Virt. Tom. 5. p. 481.*

[s] *Stultus ſemper peccat. Ducitur enim quaſi captiuus à vitijs, nec reſiſtere vllo modo poteſt. Lactan. de Iuſt. l. 5. c. 18. Stultus etiam malus eſt. Et paulò poſt. Stultus omnia vitia habet. Senec. de Benef. l. 4. c. 26. p. 448. Non hoc dicimus ſic omnia vitia eſſe in omnibus, quomodo in quibuſdam ſingula eminent, ſed malum ac ſtultum nullo vitio vacare. Idem. lib. de Ira. cap. 29. Eſt autem ſtultus (vnus Diabuli) & vilissima, & vitioſiſſima, & duriſſima, & nocentiſſima. Dict. Poſtil. Dom. Trin. 15.*
[t] *Stultus nullâ re ſcit vti Senec. lib. 1. Epiſt. 9. pag. 538. Imprudentia eſt vti nequire preſentibus bonis. Ariſt. libel. de Virt. Tom. 5. pag. 481. in 16.*
[u] ἔλαβε σῶμα παρὰ τοῦ κτίσαντος ἐκ πολλῶν μορίων συγκείμενον καὶ πέντε αἰσθήσεσιν ἐις τὰς τῆς ζωῆς χρείας οἰκονομούμενον. *Aſter. Hom. de Oecon. Antiq. p. 21.*
[x] Εἰ δὲ τὰ μέρη τοῦ σώματος ἡμῶν ἐυκ ἐλεύθερα ἐξουσίας, ἀλλὰ δεσποτικῷ βουλήματι πρὸς τὴν ἐνεργείας καθορίζονται, τί ἂν εἴποι τις περὶ τοὺς οἰκέτους, χρυσὸν, ἢ ἄργυρον, ἢ χῆν, ἢ τῶν ἄλλων ὕλων ἀνευθυνον ἔχειν τὴν κτῆσιν. *Ibid. p. 23.*

thee his *Word*, his *Sacraments*, which are rich gifts, great bleſſings[y]; *thou* knoweſt not what vſe to make of *any of theſe*: thou canſt not tell what vſe to put the *Word* to, what vſe to make of thy *Baptiſme*, of the *Lords Supper*, no more then a babe knowes what vſe to make of a *pearle*, or a *peece of gold* that is put into its hand, when it throwes it about the houſe, and is ready to loſe it. That very [z] benefit of life it ſelfe which God hath lent thee, thou haſt ſo little skill to vſe aright, that it is little better vnto thee, then a very death.

Being a [a] foole, no *ſound ioy* belongs vnto thee, a trembling heart is alwayes within thee. Thou art afrayd of [b] *thy ſelfe*, afrayd of [c] thy friends. Bee there [d] *no danger* at hand, thou are ſubiect to feare: bee there [e] *ſome danger* at hand indeed, thou art ſubiect hopeleſly to quake: yea [f] *helpe it ſelfe* in the time of danger, terrifies thee, ſcares thee. There is no *childe* that is without the vſe of reaſon, more timorous of a bug-beare, of a thing of nothing, then thou art of every noyſe, vpon every light occaſion. *Thus comfortleſſe* (I ſay) is thy *condition*. Lay now theſe things together, thy *blindeneſſe*, thy *ſlauery*, thy *ignorance to vſe Gods bleſſings aright*, thy *want of right to any true comfort*. (*All which* are as ſo many fruits of thy folly) and tell mee whether *theſe* doe not ſhew, that to bee a *ſpirituall foole*, is a thing moſt *terrible*, moſt *fearfull*.

¶ Thirdly, as you *differ from Gods children*, and *are fooles*, ſo alſo doe you *paſſe on*, you are deſperately heedleſſe, and dreadleſſe in the greateſt dangers. Though you cannot but

[y] *Studii ſapientem & illitterati ſtudium, quod bona naturæ, & bona gratiæ, quæ forte per lauacrum regenerationis acceperat, tanquam illam, quam plantauit Deus, & non homo, primam ſuam vineam, in non vineam, negligendo redegit.* Bern. in Cant. Serm. 63 fol. 184. H.

[z] *Nam ſtultus quod viuit mortem potius quam vitam eſſe conſuerim. Quomodo vita cum ſterilitate? Arbor arida & in ſterilitatem verſa, nonne mortua iudicatur? Et ſarmenta mortua ſunt. Sic ſtultus eo ipſo quòd inutiliter viuit, viuens mortuus eſt.* Bernard. ibid. [a] *Nihil ſtultitiæ pacatum habet, tam ſuperne illi metus eſt, quam infra.* Senec. lib. 1. Epiſt. 59. p. 632. *Quid ergo inquis? Stulti ac mali non gaudent? Non magis quam prædam nacti leones.* Idem ibid. pag 633. [b] *Nic aliter imperitus eſt, rebus ſuis timet* Senec. lib. 1. Epiſt. 56. p. 623. [c] *Videbis illum (ſcil. imperitum) comitiqnè omeriquè timentem* Ibid. [d] Pſal. 53. 5. *Illi enim ſæpe hoſtem timuere ſine cauſa, tutiſſimumque illis iter, quod ſuſpectiſſimum fuit.* Senec. lib. 1. Epiſt. 59 pag. 632. [e] *Sequuntur pericula, & occurrunt; ad omnia pauet ſtultitia.* Ibid. [f] *Imparata eſt, & ipſis terretur auxilijs.* Ibid. [g] *Imperitus, eſt ad omnem crepitum expauescens, quem vna quælibet vox pro fremitu accepta deiecit, quem motus leuiſſimi exanimant.* Senec. lib. 1. Epiſt. 56. circ. fin. ¶ 3. *Paſſe on*] A phraſe of Tenours alſo.

[h] *fore-ſee*

[h] *fore-see the plague*, that is threatned against you, that is approaching neere you, yet you are so violently transported by your raging lusts, beyond all bounds of any *fore-cast*, and *provision* for your selues, that you *wittingly and willingly goe on* to your owne ruine: *this* also is another ground of terrour. But * lastly, that you come *to be punished* (that is) *vncouered, vnsheltered, in the day of vengeance*, so that though you should see the plague as plainely as you can with your [i] *eyes*, yet your feete cannot possibly escape hampering in it, *this* euen *this* (I say) may be a double, a treble terrour, yea a terrour of terrours vnto you. For in *this* case, what, O what miserie doe you not lye open vnto! your houses may be fired ouer your heads, your wiues deflowred before your faces, your husbands murthered in your presence, your children quartered before your eyes, your owne bodies cast to the beasts of the field, to the fowles of the ayre, and (which is worst of all) your soules plunged into the lake of fire; there to be tormented for euermore: from which Lake he saue vs, who shed his blood for vs,

euen *Iesus that iust and righteous one, to whom, with the Father, and Eternall Spirit, bee all prayses in all the Churches, throughout all ages.*

Amen.

[h] *Quòd autem non aicit Propheta illos nihil præuidere, sed transire tantum & mulctari, docet, fieri aliquando, vt ipsi fatui mala futura præuideant, sed tamen ità à suis cupiditatibus transuersos rapi, vt viuentes, videntesq; (quod dicitur) pereant et tanquàm Amphiaraus, ad interitum sciente properent. Cart ad loc.*

* 4. *And at punished*] A phrase of terror.

[i] *Tanquam oculis præditi ad videndum malum, pedibus capti, ab illo fugere nequeunt. Cartw. Pract. 105*

FINIS.

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